A REFORMATION

OF A CATHOLIKE DEFORMED: BY M. W. PERKINS. WHEREIN THE CHIEFE CONTROVERSIES IN RELIGION, ARE METHODICALLY, *and learnedly handled.*

Made by D. B. P.

Sam: Hieron

THE FORMER PART. 4°.

Take yee great heede of false Prophets, which come to you in the cloathing of sheepe, but inwardly are rauening Wolues. By their fruits you shall knowe them. MATH. 7. 15.

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TO THE MOST PV-

ISSANT, PRVDENT, AND RENOW-

MED PRINCE, IAMES THE FIRST, BY THE GRACE OF GOD, KING OF ENGLAND, SCOTLAND, FRANCE, AND IRE-land, Defendor of the Faith, *&c.*



OST GRATIOVS AND DREAD SOVERAIGNE. Albeit, my ſlender skill cannot afforde any diſcourſe worthy the view of your Excellency, neither my deadded, and daylie interrupted, and perſecuted ſtudies, will giue me leaue to accompliſh that litle, which otherwiſe I might vndertake and perſorme: Yet being enboldened, both by your high Clemency, and Gratious fauour, euer ſhewed vnto all good litterature, eſpecially concerning diuinitie: & alſo vrged by mine owne bounden duetie, and particular affection; I preſume to preſent vnto your highnes this ſhorte enſaying treatiſe. For your exceeding Clemency, mildeneſſe, and rare modeſtie, in the moſt eminent eſtate of ſo mighty a Monarche; as it cannot but winne vnto your great loue, in the hartes of all conſiderate Subjects: ſo on the other ſide doth it encourage them confidently to open their mindes, and in dutifull manner to vnfolde themſelues vnto their ſo louing and affable a Soueraigne. And whereas (to the no vulgare prayſe of your Majeſties pietie) you haue made open and often profeſſion of your Vigilancie and care, to aduaunce the diuine honour of our Sauiour Chriſt, and his moſt ſacred Religion: Then what faithfull Chriſtian ſhould ſtagger, or feare to lay open, and deliuer publikely, that which he aſſureth himſelfe to be very expedient, neceſſary, and agreeable towardes the furniſhing, and ſetting forward of ſo heauenly

a worke? Moreouer, if I your Majeſties poore ſubject, haue by ſtudie at home, and trauaile abroade, attayned vnto any ſmall talent of learning, and knowledge: to whome is the vſe and fruit thereof more due, then vnto my ſo gratious, and withall, ſo learned a Liege? Finally, for a proofe of my ſincerity, affection, and dutifull loue towardes your Majeſtie, this may I juſtly ſay, that in time of vncertaine fortune (when aſſured friends are moſt certainely tried) I both ſuffered diſgrace, & hinderance for it, being ſtiled in Print, *A Scotiſt in faction:* therein farther employing my penne in *A two-folde diſcourſe* (which I hope hath beene preſented to the viewe of your Majeſtie) the one conteyning a defence of your Highnes honour: the other of your title, and intereſt of the Crowne of England. And if then my zeale and loue of truth, and obligation to your Majeſty, drewe me out of the compaſſe of mine owne profeſsion, to treate of lawe courſes: I truſt your benigne Grace will now licence me, out of the ſame fountaine of feruencie and like zeale vnto Gods truth, no leſſe reſpecting your Majeſties eternall honour, and heauenly inheritance, ſomething to ſay in matters of diuinity: hauing beene the beſt part of my ſtudie, for more then thriſe ſeauen yeares.

Whereinto I may conueniently enter with that golden ſentence, with which your Majeſtie beganne the Conference, holden in Ianuary laſt, betweene certaine of your ſubjects, about ſome controuerſie in Religion:

Apoc. cap. 1. 8. *A Ioue principium:* or conformable to that in holy writte, *I am Alpha, and Omega,* that is, *The beginning, and the end,* ſaith our Lord: And applying it vnto Princes, I may be bolde to ſay, that nothing is more expedient, and neceſſary for Kinges: nothing more honourable, and of better aſſurance for their eſtate, then that in the very beginning of their raigne, they take eſpeciall order, that the ſupreame, and moſt puiſſant Monarch of heauen and earth, be purely, and vprightly ſerued, aſwell in their owne exemplare liues, as throughout their Dominions. For of Almighty God his meere bountie and great grace, they receiue and holde their Diadems and Princelie Scepters: and cannot poſſeſſe and enjoy them (their mighty Forces, and moſt prudent Counſailes notwithſtanding) one day longer, then during his diuine will and pleaſure. Which that wiſe King

Prouerb. 4 witneſſeth, ſpeaking in the perſon of Gods wiſedome, *Per me Reges regnant.* By me Kinges doe raigne. And *Nabuchodonozer* ſometime King

Dan. 4. of Babilon, was turned out to graſe with beaſtes, for ſeauen yeares, and made to knowe and confeſſe, that the higheſt doth commaund ouer the Kingdomes of men, and diſpoſeth of them, as pleaſeth his diuine wiſedome. But I neede not ſtande vpon this point, being ſo well knowne, and duely confeſſed by your Majeſtie.

But

But ſithens there be in this our moſt miſerable age, great diuerſities of Religions, and but one only, wherewith God is truely ſerued and pleaſed, as ſaith the Apoſtle. *One body, one Spirit, as you are called into one hope of your vocation, one Lord, one Faith, one Baptiſme*: My moſt humble ſuite and ſupplication, to your high Majeſtie is, that you to your eternall good, will embrace, maintayne, and ſet forth that only true, Catholike, and Apoſtolike faith, wherein all your moſt royall progenitors liued and died: or if you cannot be wonne ſo ſoone, to alter that Religion in which it hath beene your misfortune, to haue beene bredde and brought vp: That then in the meane ſeaſon, you will not ſo heauely perſecute, the ſincere profeſſors of the other. Epheſ. 4.

Very many vrgent, and forcible reaſons might be produced, in fauour and defence of the Catholike Roman Religion, whereof diuers haue bin in moſt learned treatiſes, tendered to your Majeſtie already. Wherefore I will only touch three: two of them choſen out of the ſubject of this booke: The third ſelected from a ſentence of your Majeſties, recorded in the aforeſaid Conference.

And becauſe that argument is, as moſt ſenſible, ſo beſt aſſured, which proceedeth from a principle that is either euident in it ſelfe, or elſe graunted, and confeſſed for true: My firſt proofe ſhall be grounded vpon that your Majeſties owne reſolute, and conſtant opinion (as it appeareth in the ſaid conference) to witte: *That no Church ought farther to ſeperate it ſelfe from the Church of Rome, either in doctrine or ceremonie, then ſhee hath departed from her ſelfe, when ſhee was in her flouriſhing, and beſt eſtate.* From whence I deduce this reaſon: The principall Pillers of the Church of Rome in her moſt flouriſhing eſtate, taught in all pointes of Religion, the ſame Doctrine, that ſhee now holdeth and teacheth; and in expreſſe tearmes condemneth for errour and hereſie, moſt of thoſe Articles, which the Proteſtants eſteeme to be the principall parts of their reformed Goſpell: Therefore if your Majeſtie will reſolutelie embrace, and conſtantly defend that doctrine, which the Roman Church maintayned in her moſt flouriſhing eſtate; you muſt forſake the Proteſtant, and take the Catholike into your Princely protection. Pag. 75.

To demonſtrate vnto your Majeſtie, that we now holde in all points, the very ſame Doctrine, which the moſt approued auncient Doctors, and holy Fathers held and deliuered: Becauſe it is to long for an Epiſtle, I reſerue it to the booke it ſelfe, for the points it handleth; and will here briefly note out of it, ſome ſuch old reproued errors, that the Proteſtants doe reuiue, receiue, and avowe, as the very ſinnewes of their Goſpell. *Martin Luther* the ring-leader of the newe pretended reformation, layeth for the ground-worke of his Religion, *That man is iuſtified by only faith*: and

in this he is applauded and followed of all Proteſtants: and yet as teſtifi-
Au de fide & operibus ca. 14. eth the moſt ſound witnes of antiquity, S. *Auguſtine*, that *only faith is ſufficient to Saluation*, was an error ſprong vp in the Apoſtles dayes; againſt which, the Catholike Epiſtles of S. *Peter*, and S. *Iames*, and S. *Iohn*, were principally directed. And the authour of that error was that infamous
Cap. 20. Sorcerer *Simon Magus*; as the bleſſed Martir *Ireneus* hath recorded in his firſt booke againſt hereſies.

Teſt. Socr. lib. 1 hiſt. cap. 17. S. Hier. pref. lib. cont. Pela. & S. Aug. de fide cont. Manich. Epiph. her. 64. PERKIN. Pag. 29. Aug. retra. lib. 2 c 22. & here. 82. PERKIN. Pag. 163.

An other principall piller of Fryer *Luthers* Religion, conſiſteth in Deniall of free will; wherein he jumpeth with the old rotten heretike *Manes*, of whome the *Manicheans* were named.

One *Proclus* an erronyous *Origeniſt* taught that ſinne was not taken away in Baptiſme, but only couered, as is recorded by that holy man, and auncient Father *Epiphanius*. M. PERKINS (in the name of the Church of England) affirmeth in like manner, the originall ſinne remayneth ſtill, and raigneth in the regenerate, albeit it is not imputed vnto them.

Iouinian was accounted a Monſter by S. *Auguſtine*, for defending honeſt Marriage to be of equall vertue, and meritte with chaſte Virginity: and ſaith further that this hereſie was ſo ſottiſh & fleſhly; that it could not deceiue any one learned Prieſt, but only ſome few ſimple & carnall women. Yet this our Engliſh champion bluſheth not to affirme that marriage is not only equall, but better alſo in diuers reſpects then Virginity.

The ſame olde reprobate heretike, barked alſo againſt approued feaſts and faſting dayes, ſo doe moſt of our Miniſters at this time.

Vigilantius was ſharpely reproued by Saint *Hierome*, in a booke written againſt him, and hath beene euer ſince vnto this day, eſteemed a wicked hereticke, for denying prayer to Saintes, and honour to be donne vnto their Relikes: And yet, what pointe of Doctrine is more currant among the Proteſtants, then this.

In like ſorte, one *Aerius* to the *Arrian* hereſie, added this of his owne; Aug. ad q. vult hereſ. 53. *That we muſt not pray for the ſoules of our friendes departed*; as S. *Auguſtine* hath regiſtred. And doe not all Proteſtants embrace and earneſtly defend the ſame;

A common cuſtome it was of the *Arrians*, and of other more auncient heretikes, to reject all Traditions, and to rely only vppon the written Lib. 3. c. 20 word, as teſtifieth S. *Ireneus* and S. *Auguſtine*. Doe not ours the ſame, Lib 1. con. Maximinu. rejecting all Traditions, as Mans Inuention.

Xenaias a Barbarous Perſian indeed, yet in ſhew a counterfeited Chriſtian; is noted for one of the firſt among Chriſtians, that inueyed againſt the Images of Saintes, and the worſhip donne by true Chriſtians vnto Niceph. li. 10. cap. 27. them; as both *Nicephorus*, and *Cedrenus in compendio* doe recorde. The reprobate Iewes indeede before him, and after euen vntill this day, the miſcreant

miſcreant Turkes (enemies of all Chriſtianity) doe dwell ſtill in the ſame error : And yet is not this moſt vehemently auerred by our Proteſtants, and all *Caluinſts*; although they cannot denie but that aboue 900. yeares agoe, in the ſecond generall Councell holden at Nice, they are by the conſent of the beſt, and moſt learned of the world, for euer accurſed, that doe denie reuerence and worſhippe, to be giuen vnto the Images of Saintes.

I will omitte ſundrie other heades of the Proteſtants Religion, by all approued antiquity reproued, and condemned, that I paſſe not the boundes of an Epiſtle, and ſeeme ouer tedious vnto your Majeſtie. Eſpecially conſidering that theſe are ſufficient, to conuince that thoſe points (wherein the Proteſtants affirme the preſent Church of Rome, to haue ſo farre degenerate from the auncient) are the very eſſentiall partes of faith, then maintayned by the Romans : And the contrary opinions nothing elſe, but wicked hereſies, of old inuented, and obſtinately helde againſt the ſame *Roman See*, euen as they are nowe in our time : and of old alſo condemned by the ſame Church in her moſt flouriſhing and beſt eſtate. Wherefore your moſt excellent Majeſtie, being reſolute in that ſingular good opinion, (that no Church ought farther to depart from the Church of Rome, then ſhee is departed from her ſelfe in her flouriſhing eſtate,) muſt needes recall the Church of England, from ſuch extrauagant opinions, to joyne with the Roman church in the aforeſaid articles, which ſhee in her beſt time helde for partes of pure faith : And in all others alſo which they cannot directly proue (in a lawfull diſputation before your Majeſtie) to haue beene altered by her, particularly naming the point of Doctrine; the author of the chaunge : the time and place, where, & when he liued : who followed him, who reſiſted him, and ſuch other like circumſtances, which all be eaſely ſhewed in euery ſuch reuolte or innouation : becauſe the vigilant care of the Paſtors of Chriſtes flocke, haue bin alwaies ſo great, as no ſuch thinges could be vnknowne, let ſlippe, or vnrecorded.

Thus much for my firſt reaſon, collected from the vntruth of the Proteſtants religion.

The ſecond ſhall be grounded vpon the vngodlines of it, where I will let paſſe that high point of impiety, that they make God (who is goodnes it ſelfe) the author of all wicked actions, donne in the world : And will beſides ſay nothing of that their blaſphemie againſt our Sauiour IESVS CHRIST, that he ouercome with the paynes of his paſſion vpon the Croſſe, did doubt, (if not diſpaire) of his owne ſaluation : being vnwilling to touch any other pointes, then ſuch as are afterwardes diſcuſſed in this booke.

The triumphant Cittizens of heauen (who enjoy the preſence of God, and happieſt life that can be imagined) are by Proteſtants diſdaynefullie termed, *Deadmen*, and eſteemed neither to haue credit with God to obtaine any thing, nor any care or compaſſion on men, among whom they once liued and conuerſed ſo kindly.

And as for the poore ſoules departed, who in Purgatory fire pay deare for their former delightes and pleaſures: they depriue them of all humane ſuccour, by teaching the world to beleeue that there is no ſuch matter.

Concerning vs Chriſtians yet liuing on earth, there is no leſſe impyetie in their opinions: For they teach that the beſt Chriſtian is no better in effect, then a whited Sepulchre, being inwardly full of all wickednes, and miſchiefe; and onlie by an outwarde imputation of *Chriſtes* righteouſnes vnto them, are accepted of God for juſt. To thinke that there is inherent in the ſoule of Man, any ſuch grace of God, as doth cleanſe it from ſinne, and make the man juſt in his ſight; is with them, to raze the foundation of Religion, and to make Chriſt, a *Pſeudochriſt*: wherein, I knowe not whether they be more enuious againſt the good of Man, then they are injurious, eyther to the ineſtimable value of Chriſtes bloud, as though it coulde not deſerue any better eſtate for his fauourites: or vnto the vertue and efficacie of the holy Ghoſt; as not being able (by likelihood) to purge mens ſoules from ſinne, and endue them with ſuch Heauenlie qualities. I omitte the diſgrace thereby donne to the Bleſſed God-head it ſelfe, making the *Holie of Holies*, rather willing to couer and cloake our iniquitie, then to cure it: And contrarie to his infinite goodnes, to loue them whom he ſeeth defiled with all maner of abhominations.

Vnto theſe paradoxes, impious againſt God, and ſlaunderous to Man. If it will pleaſe your Majeſtie to adde, the prophane carnallity of ſome other points of the Proteſtant Doctrine; you will (doubtles) in ſhort time loath it. As for example: That it is as good & godlie, by eating, to feede the body, as to chaſtize it by faſting. That it is as holy, to fulfill the fleſhly deſires of it by Mariage, as by Continencie, to mortifie them; yea that it is flatte againſt the word of GOD to vowe Virginitie: And alſo contrarie to his bleſſed will to beſtowe our goodes on the poore, and to giue our ſelues wholy to prayer, and faſting. All which, this Aduocate of the Engliſh Congregation teacheth expreſlie.

Pag. 132. 162. 166. Is this the purity of the Goſpell? Or is it not rather the high way to *Epicuriſme*, and to all worldly vanity, and iniquitie.

I need not joyne hereunto, that they teach it to be impoſſible to keepe Gods Commaundements; and therefore in vaine to goe about it: And farther, that the beſt worke of the righteous man, is defiled with ſinne. Wherefore, as good for him to leaue all vndone, as to doe any.

Nay,

Nay, if this poſition of others were true, it would followe neceſſarily, that all men were bound vnder payne of damnation, neuer to doe any good deede, ſo long as they liue: for that their good deede being ſtayned with ſinne, cannot but deſerue the hyre of ſinne, which according to the *Apoſtle* is: *Death euerlaſting.* If your Majeſties important affaires, would once permitte you to conſider maturely of theſe impieties, and many other like abſurdities, wherewith the Proteſtant Doctrine is ſtuffed: I dare be bold to ſay that you would ſpeedely either commaund them, to reforme themſelues, and amend their errors; or fairly giue them their *Congie*. I will cloſe vp this my ſecond reaſon, with this *Epiphoneme. That it is impoſſible for a Proteſtant, firmely cleauing to the groundes of his owne Religion, to hope for anie ſaluation.* For they doe, and needes muſt graunt, that no man can be ſaued without a liuely faith; and alſo that a liuely faith cannot be without charity, for otherwiſe it were dead: Now then to the purpoſe; No Proteſtant can haue charity: for as witneſſeth S. *Iohn. This is the charitie of God, that we keepe his commaundements.* But it is impoſſible (according to the Proteſtants) to keepe the commaundements: therefore alſo impoſſible to haue charity; *Which is the fulnes of the lawe:* & conſequently impoſſible to haue a liuely faith, which cannot be without charity. And ſo finally through want of that liuely feeling faith, whereby they ſhould lay hold on Chriſts righteouſnes, to hale and apply that vnto themſelues, they can haue no hope at all, of any fauour, and grace at Gods handes: Without which they muſt needes aſſure themſelues of eternal damnation, in ſteede of their pretended certayntie of ſaluation. To theſe two argumēts, gathered out of the treatiſe following, I adde a third, collected from theſe your owne memorable wordes related in the aboue named conference: *viz. Are we nowe come to that paſſe, that we muſt appeache* Conſtantine *of Poperie and ſuperſtition?* Which argueth that your Majeſtie judgeth them, to haue litle regard of either piety or ciuility, that would admit ſuch a thought into their mind, as that the firſt Chriſtian Emperour (our moſt renowmed countriman, ſhould be nouſled & brought vp in ſuperſtitiō: wherein your Majeſtie hath great reaſon, for he was moſt carefully inſtructed, & taught the Chriſtian Religion, by ſuch holy Confeſſors, whoſe ſincerity in faith had bin tried in the hotte furnace of many ſtrange perſecutions: And he farther had the good happe to ſee, and heare together in the firſt generall Councell of Nice, many of the holieſt, and beſt learned Biſhops of Chriſtendome. Therefore, is it moſt vnlikely that ſo Royall a Perſon, deuoted to Religion, and hauing ſo good meanes to attayne to the perfect knowledge thereof, as no man could haue better, ſhould neuertheleſſe in the pureſt time of it, be miſ-ledde into errour, and ſuperſtition. If then, it may be proued, that this moſt Chriſtian Emperor (the glittering ornament of our

1. Epiſ. cap. 5. 3.

Rom. 13.

Pag. 69.

noble Iland) did beleeue ſuch articles of the preſent Roman Church, as the Proteſtants teach not to be beleeued: Will not your Majeſtie rather joyne in faith with ſo peerles a Prince, who by the conſent of all antiquity, was for certayne right well enformed, then with theſe, whome (doubtles) moſt men deeme to be pitifully deceiued? Nowe that *Conſtantine* was of the ſame opinion, in matter of Religion, with the preſent Church of Rome, may euidently be gathered out of this that followeth.

Euſeb. de vita Conſtan. lib. 3. cap. 2. lib 2. c. 54. lib. 4. c. 26.

Firſt, he was ſo affectionate vnto the ſigne of the Croſſe, that he would haue it glorioufly appeare, both abroade in his banners, and at home in his Pallace: and in the middeſt of the Citie of Rome, with this Poeſie: *In this ſigne of ſaluation, I haue deliuered the Cittie.* With it alſo he bleſſed his viſage.

With faſting and other corporall affliction, he chaſtized his body, that he might pleaſe God.

He with incredible admiration, honoured profeſſed Virgins, and made lawes in their fauour.

Ibidem lib. 3. cap. 47. & alibi.

He builded many Churches in honour of the Apoſtles, and Martirs.

Chry. hom. 66 ad pop. Antioch.

And as S. *Chryſoſtome* recordeth: He that was reueſted in purple, went to embrace the Sepulchres of S. *Peter*, and S. *Paul*, and all Princely ſtate laide aſide, ſtood humbly praying vnto the Saints, that they would be interceſſors for him vnto God.

Euſeb. in vita Conſt. lib. 4. ca 60. Ibid cap. 71.

He farther tooke order for the burying of his owne body, in the middeſt of the Tombes of the twelue Apoſtles, that after his death he might be *partaker of the prayers, which ſhould be there offered in the honour of the Apoſtles.* Neither was he fruſtrated of his holy deſire, for as it followeth in the 71. Chapter of the ſame booke, at his funerals, the people joyning with the Prieſtes, with many teares, and great ſighes, *powred out prayers for the good Emperours ſoule.*

Ibidem de vita Conſt. lib. 4. ca 45.

Againe, at a ſolemne feaſt which he helde at the dedication of the Church built by him in Ieruſalem; ſome of his cleargie preached and expounded the holy Scriptures: and other ſome *with vnbloudy Sacrifice, and Myſticall conſecrations*, appeaſed the Godhead, and prayed for the health of the Prince.

Zozom. lib 1. hiſt. Eccl. cap 21.

Moreouer this zealous Emperour reprehended *Acaſius*, (a Nouatian heretike) for ſaying, that it was not in the power of Prieſts, but of God only to forgiue ſinnes.

Socr. hiſt. lib 1. cap. 5.

Finally, toward true Biſhoppes, the lawfull Paſtors of Chriſts Church, he caried ſuch a reuerend reſpect: that being in the Councell of Nice, he would not ſitte downe, before they had beckned vnto him ſo to doe. And was ſo farre from taking vpon him to be ſupreame judge, in cauſes Eccleſiaſticall; that he openly there profeſſed, that it did not belong to him to

judge

judge of Biſhoppes, but to be judged by them.

Ruffi lib. 1. hiſt. cap. 2.

If then this right Puiſſant Emperour, and moſt ſincere Chriſtian, reuerenced the Sacrifice of the Maſſe, and beleeued that there was power in Prieſts to remitte ſinnes, that Saints were to be prayed vnto, and that prayer was to be made for the dead, and ſuch like, as appeareth by the euident teſtimonie, of moſt approued Authors, that liued with him: hath your Majeſtie any cauſe to doubt, but that in matters of faith, he agreed with the preſent Roman Church? Wherefore my hope and truſt in Almighty God is, that you in your high wiſdome, vpon mature and due conſideration, how many old condemned errors the Proteſtants hold; and with all well weighing that the whole frame of their Doctrine tendeth to the diſgracing of God, and his Saints, to the diſcouragement of men, from well doeing, and doth (as it were) looſen the reines vnto all fleſhly liberty: will in time make a moſt Godly reſolution, to imitate that famous Emperour *Conſtantine*. He contrary to his former education, embraced with all his power that ſame Romane Religion, which we nowe profeſſe: And (which is worthy to be obſerued) he feared nothing the contrary diſpoſition of the multitude, or greater parte of his ſubjects, that were wholy ledde another way. But following the bleſſed example of his moſt vertuous Mother S. *Helena*, repoſed himſelfe in the powrefull aſſiſtance of the Almighty, and chaſed all other Religions into corners, ſetting vp and firmely eſtabliſhing the Roman. There can be no cauſe aleadged, why your Majeſtie may not doe the like, if it ſhall pleaſe God effectually to ſtirre vp your gratious minde, and to bende your hart to vndertake it: for at that time there was more likelyhoode of reſiſtance, then nowe: and nowe much more helpe at hand, if any reſiſtance ſhould be offered.

Pardon me deare Soueraigne, if before I finiſh this argument, I ſeeme ouer-bold here to preſent vnto your memorie, that all your moſt gratious and Godly Progenitors, and all our holy Predeceſſors, who now (aſſuredly) ſtande before the tribunall of God; doe demaund and expect no leſſe at your handes. For they founded not Biſhopricks, Deaneries, and other ſpirituall liuinges: they builded not Colleges, and Schooles, for Proteſtants or their fauourers. Ponder well therefore I beſeech your Majeſtie, whether they doe not, or may not juſtly chalenge of you, (to whome the adminiſtration of juſtice belongeth,) to ſee and prouide: that ſuch Churches, Church-liuinges, and ſpirituall rewardes of learning, as they erected and bequeathed to Roman Biſhops, and Prieſtes, be diſpoſed of, and beſtowed according to their erections, and foundations. If it ſhall pleaſe the Proteſtants to erect any new Churches, or beſtowe any other reuennues towardes their Miniſters mayntenance, let them haue them hardly, and enjoy them quietly: only let them be content, out of

their equitie: to leaue vs that which was prouided for vs, and bequeathed vnto vs by our moſt Religious Auncestors.

If all theſe reaſons, and exceeding manie other which might be muſtered, and produced to the ſame purpoſe, will not ſuffice to effect in your Majeſtie, a loue and deſire, to embrace that auncient Roman faith, which all your Renowmed Progenitors, ſo highly reuerenced, loued, and eſteemed. Yet let me (proſtrate on my knee) moſt humbly beſeech your highnes, in the name of thowſandes: that ſo farre forth they may preuaile with you, as you will not permitte thoſe rigorous lawes, framed againſt recuſant Catholikes, to be put in practize and executed. For howe can it ſeeme conformable to reaſon, in your Majeſties deepe wiſdome, and judgement? that your louing Subjects ſhould by compulſion and conſtrainte, vnder that intollerable penaltie of loſſe of all their goodes, conforme them ſelues to ſuch articles of Religion, that by the pureſt antiquitie were cenſured to be erronious and execrable? And what miſery, and pitty were it, to driue them perforce, either to ſwallowe downe the deadly poyſon of their ſoules, or elſe to endure beſides the diſgrace of the ſtate, the loſſe of their worldly wealth and liberty. Conſider, and weigh with your ſelfe, my moſt gratious Liege, whether it will not be thought ouer great ſeuerity, to preſſe men (euen againſt humane nature and condition,) with patience to heare their owne profeſſion and beleefe, both vntruely ſlaundered, and moſt bitterly reuyled and inueighed againſt: as in moſt Miniſters ſermons it is commonly. Yea to giue patient eare to them that bluſh not publikely, to call our bleſſed Sauiours body in the holy SACRAMENT, an abhominable Idole; his glorious and immortall Saintes, ſenceles dead Men; his Vicar and Vicegerent on earth *Antichriſt*, and euery Catholike an Idolater. With infinit other intollerable reproaches; Our conſtant hope, euen yet, (though againſt hope) is, that your Majeſtie out of your owne ſweet naturall diſpoſition, and moſt milde carriage in gouernment hitherto, will not onely moderate, but ſuſpende all ſuch extreamity: And not ſuffer it to be extended againſt them, who in former doubtfull times, were (in manner) the only men, that defended and made manifeſt to the world, your Title and intereſt to the Crowne of England; and were no leſſe willing to receiue you, when the time came: and as forward to haue aſſiſted you (if neede had required) as anie ſorte of Subjectes within the lande. And neuer ſince wittingly offended your ſacred Majeſtie in any thing. It may be objected that they doe not conforme themſelues vnto a ſtatute lawe, made againſt their Religion: Be it ſo. Then their Religion toward God, not any contempt of their lawfull Superiour, doth commaund them from the conformity, which is

pardonable.

pardonable. Conſidering that they be no inuenters, or followers of noueltie, but onely hold on and perſeuere in the faith of their forefathers. And what ſubject is there among the moſt duetifull, that doth not often tranſgreſſe and giue offence to one ſtatute lawe or other: yet for no other lawe, men are ſo hardly dealt withall, albeit they violate many of them together. Only Catholikes are for the tranſgreſſing of one, huſpeled and handled as though they were ſome haynous rebbels, and traytors: Who (be it ſpoken without diſparagement to others) are (by them that liue neare them) eſteemed commonly, the moſt orderly ſubjectes; as true of their wordes, as ſound in their deedes, of as greate charity and hoſpitality towardes their neighbours, and compaſſion of the poore: briefly, of as moderate and ciuile carriage and behauiour, as moſt men in their Country: So that to begger and vndoe them (as the execution of that lawe eſtabliſhed, muſt needes doe the poorer ſorte of them,) would be litle leſſe then to vndoe and deſtroy all good order, and Diſcipline in the common weale.

Before I make an end, I beſeech your Majeſtie, that the old worthy ſaying of *Caſſian* may be diligently examined: *Cui bonum?* For whoſe commodity, to what end and purpoſe muſt ſuch numbers of moſt ciuill ſubjectes, be ſo grieuouſly moleſted? What is the cauſe, why your peaceable and joyfull gouernment, ſhould be ſo mingled with ſuch bitter ſtormes of perſecution. Is it to extinguiſh the Catholike faith? It lyeth not in mans power to ſuppreſſe and deſtroy that, which the Almighty ſupporteth and maintayneth. *The gates of hell ſhall not preuaile againſt the Catholike Church.* And let but thoſe graue & wiſe counſailers, (who haue mannaged the ſtate in our late Queenes dayes) enforme your Majeſtie whether all thoſe terrible perſecutions that then were moſt vehemently purſued, did any whitte at all, diminiſh the number of recuſantes: or rather did not greatly multiply and encreaſe them, from one at the firſt to an hundred and moe in continuance. But it may be, they entende by thoſe penall lawes, to enrich your Majeſtie, and to fill your coffers: Surely the receipts will fall out much to ſhort, to grow to any ſuch reckoning. And what delight to enrich your treaſury, and ſtuffe your coffers with regrets, and out cries of the husband, wife, children, widowes, and poore infantes, when as the beſt and moſt aſſured treaſury of a King, (is by the prudent eſteemed) to conſiſt in the loue, and harty affection of his people? Or are theſe penall lawes, and forfaitures ordayned for rewardes vnto ſuch dependents, as for theſe or the like do follow you? But the reuennues, preferments, & offices, belonging to your crowne of England, are abundantly able to content and reward them, that ſhall deſerue well of the common weale, without that ſo heauy agrieuance and hart bleeding of others your Majeſties Matth. 16.

Majesties good subjectes. And your Majesties high wisdome, and long experience in gouernment, can best remember you, that such men are not so mindefull of benefits receiued, as the daylie want and miserie, will continually renue and reuiue the memorie of the oppressed.

And when they shall see no hope of remedie, the state being nowe setled, and a continuall posterity like to ensue of one nature and condition: God knoweth what that forceable weapon of necessitie may constrayne and driue men vnto at length.

If then there be no greater reason of waight and moment, why such dutifull and well deseruing Subjects, should be so greeuously afflicted for their conscience. Let others conceiue as they shall please, I will neuer suffer my selfe to be perswaded, that your Majestie will euer permitte it, before I see it donne: If it be further obiected, why should not your Majestie aswell punish Catholikes in your Kingdomes, as Catholikes doe Protestants in some other Countries: I answere, that in all Countries where multitudes of both sortes are mixed, as it is in England: The Protestants are tollerated, as in France, Polonia, Bohemia, the Catholike states of Germanie, and Cantounes, according to that of the Gospell.

Math. 13. *Suffer both the wheate and cockle to growe vntill haruest.* In Spaine, and Italie, where scarse any Protestants be, the case is otherwise. But what is that to England? Where are very many Catholike Recusants, and Catholikely affected in euery degree, not only of the Temporalty, but in the Clergie also, hardly of the highest degrees of honour to be excepted: therefore for their number and quality to be tollerated.

Lastly, if there were no other cause, but the innumerable benefittes which euery degree and order of men throughout England, haue, and doe daily receiue from our most Catholike Auncestors: As the constituting of so many holsome lawes; founding of so many honourable, and rich rewardes of learning, as Bishoprickes, Cathedrall Churches, Deaneries, Arch-deaconries, Residencies, Prebendes, and Benefices: the erecting, and building, of so goodly Schooles, Colledges, and Hospitalles, and endowing of them with so ample possessions, which all proceeded out of the bowelles of the true wisedome, pietie, and vertue of their Catholike Religion: Is not this much more then a sufficient motiue why their heires in faith, should be most benignely, and louingly dealt with? and not for the profession of the same Religion, so seuerely afflicted? Let the Protestants in those countries, where they are most molested, appeare and shew, that their predecessors in beliefe, haue beene so beneficiall vnto the publike weale: And I dare vndertake, that for their Auncestors sake, they shall finde much more fauour, then wee sue for. Wherefore they can haue no just cause, to repine at your Majesties

goodnes,

goodnes, if vpon men of that Religion, which hath beene so beneficiall vnto your whole Realme, you take extraordinary compassion.

It lying then in your Majesties free choise and election, whether you will enlarge and extend your Royall fauour, vnto an infinite number of your most dutifull and affectionate Subjects, who are the most vnwilling in the world to transgresse any one of your lawes, were they not thereunto compelled by the lawe of God: or else vtterly to beggar and to vndoe, both them, and theirs, for their constant profession of the Auncient Roman faith. My confidence in the sweet prouidence of the Almighty is, that he will mercifullie incline your Royall heart, to choose rather to pardon, then to punish; becausse the way of mercie, consorteth better with your kinde and tender nature: it is of better assurance to continue your peacible and prosperous Raigne: it will purchase mercie at Gods hands, according to his owne promise. *Blessed be the mercifull, for they shall obtayne mercie.* Matth. 5.

I need not adde what a Consolation, and Comfort it will be, to many score thousands of your subjects, and the greatest obligation that can be deuised, to binde them to you, and yours for euer: Nowe what applause, and congratulation from forraine Catholike countries, would followe this your famous Fact. Vndoubtedly all the glorious companie of Kinges and Queenes, (now in heauen) of whom you are lineallie descended: and among all the rest, namelie, your most sacred and deare Mother, that endured so much for her constancy in the same Catholike faith, cannot but take it most kindly, if for God and their sakes, you take into your Princelie protection their folowers in the Roman faith, and defend them from oppression.

Thus most humbly crauing pardon of your Highnes, if I haue in any thing exceeded the limittes of my bounden dutie, I beseech our blessed Sauiour to endue you, both with the true knowledge of his diuine veritie, and with the spirit of Fortitude, to imbrace and defend it constantly; or that at the least, gratiouslie to tolerate and permitte it.

Your most Excellent Maiesties, most obedient, and loyall subiect, and seruant. W. B.

M

THE PREFACE
TO THE READER.

(*_*)

GENTLE READER, *I meane not here to entertayne thee with many wordes: the principall cause that moued me to write, was the honour and glory of God, in defence of his sacred verity, then the imploying of his talent bestowed vpon me: as well to fortifie the weaker sort of Catholikes in their faith, as to call backe and leade others (who wander vp and downe like to lost sheepe, after their owne fancies) into the right way.*

I tooke in hand particularly the confutation of this booke, not onely for that I was thereunto requested, by a friend of good intelligence and iudgement, who thought it very expedient: but also because perusing of it, I found it penned more Schollerlike, then the Protestants vse to doe ordinarily: For first the pointes in controuersie, are set downe distinctly, and for the most part truely. Afterward in confirmation of their opinion, the chiefe arguments are produced from both Scriptures, Fathers, and reason: Which are not vulgar, but culled out of their Rabbins, Luther, Peter Martir, Caluin, Kemnitius, *and such like, though he name them not. Lastly, he placeth some obiections, made in fauour of the Catholike Doctrine, and answereth to them aswell as he could. And (which I speake to his commendation) doth performe all this very briefly and clearly. So that (to speake my opinion freely) I haue not seene any booke of like quantity, published by a Protestant, to containe either more matter, or deliuered in better method. And consequently more apt to deceiue the simple: especially considering that he withall counterfeiteth to come as neare vnto the Roman Church, as his tender conscience will permitte him, whereas in deede he walketh as wide from it, as any other noueller of this age.*

Wherefore I esteemed my spare time best imployed about the discouering of it, being (as it were) an abridgement of the principall controuersies of these times, and doe endeuour after the same Scholastical manner, without all superfluity of wordes, no lesse to maintayne and defend the Catholike party: then to confute all such reasons, as are by M. Perkins *alleadged for the contrarie.*

Read this short treatise good Christian diligently, for thou shalt finde in it the marrowe and pith of many large volumes, contracted and drawne into a narrowe rowme. And read it ouer as it becommeth a good Christian, with a desire to finde out, and to followe the truth, because it concerneth thy eternall saluation: and then iudge without partiality, whether Religion hath better groundes in Gods word, more euident testimonie from the purest antiquity, and is more conformable vnto all Godlines, good life, and vpright dealing, (the infallible markes of the best Religion) and speedely imbrace that. Before I end this short preface, I must intreate thy patience to beare with the faultes in Printing, which are too too many, but not so much to be blamed, if it be courteously considered; that it was Printed farre from the Authour, with a Dutch composer, and ouerseene by an vnskilfull Corrector, the greatest of them shall be amended in the end of the booke.

Before the Printing of this part was finished, I heard that M. PERKINS was dead. I am sorry that it commeth forth to late, to doe him anie good. Yet, his worke liuing to poison others, a preseruatiue against it, is neuer the lesse necessary.

MASTER

MASTER PERKINS
IN THE EPISTLE DEDICATORIE.

It is a pollicie of the Diuell, to thinke that our Religion, and the Religion of the present Church of Rome, are all one in substance, or that they may be reunited.

BEFORE I am to deliuer my opinion concerning this poynt, I had neede to be enformed, what this Author meaneth by these wordes *our Religion:* For there being great diuersities of pretended Religions currant in the world, all contrary to the Church of Rome, how can I certainlie knowe, whether of them he professeth? Wherefore (good Sir) may it please you to declare, what Religion you vnderstand, when you say *our Religion?* Is it that which *Martin Luther* (a licentious Fryer) first preached in Germany? or rather that, which the martiall Minister *Zwinglius,* contended with sword and shield, to set vp in Zwitzerland? or perhaps that, which *Iohn Caluin,* by sedition wrought into Geneua, expelling the lawfull Magistrate thence, and by the ayde of *Beza* (a dissolute turnecoate) spread into many corners of France? Or if by *your Religion,* you meane only to comprehend the Religion now practised in England, yet are you farther to shewe, whether you vnderstand that established by the State, or the other more refined (as it is thought by many) and embraced by them, who are called Puritans, for of their leauen, sauoureth that position of yours: *That the article of Christs descent into hell, crept into the Creede by negligence*; and some other such like in this booke. These principall diuisions of the newe Gospell (to omitte sundry sub-diuisions) being famous, and receiued of diuerse in England, according to each mans phantasie, it is meete you expresse, whether of them you speake of, that it may be dulie considered, how the Roman Religion and it agree, and what vnion may be made betweene them. Now if you meane the hotchpotch

and confusion of all these newe Religions togither, as by the opposition here vnto the Church of Rome, and by the articles following may be gathered: then I am cleare for you in this, that there can be no more concord betweene these two Religions, then there is betweene light and darknes, faith and infidelity, Christ and Beliall. Notwithstanding I thinke that the reason by you produced to proue the impossibility of this vnion, is of no value, to wit, *that they of the Roman Church haue razed the foundation, for though in wordes they honour Christ, yet in deede they turne him into a Pseudochrist, and an Idoll of their owne braine:* A very sufficient cause (no doubt) of eternal breach and diuision, if it could be verified. But how proue you, that we Roman Catholikes, who beleeue Iesus Christ to be perfect God, & perfect Man, and the only Redeemer of Mankinde, make him a false Christ, and an Idoll? or before you goe about to proue it, tell me I pray you, how this can well stand with your owne definition of a reformed Catholike in your preface? There you affirme him to be *a Catholike reformed* to your liking, *that holdeth the same necessarie heades of Religion, with the Roman Church.* Now, can there be any more necessarie head of Religion, then to haue a right faith in Christ? can anie other foundation be layed besides IESVS
1. Cor. 3. Christ? If then your reformed Catholike must agree with the Roman Church, in necessarie heades of Religion, as you hold he must: either the Roman Church razeth not the foundation, & maketh not Christ a Pseudochrist, as you say here, or else you teach your disciples very pernitiously, to hold the same necessary heades of Religion with it. But to leaue to you the reconciliation of these places, let vs examine briefly, how you confirme your paradox, *that the Church of Rome maketh Christ a false Christ:* which you goe about to proue by foure instances. The first is, because the seruant of his seruants may chaunge and adde to his commaundements, hauing so great power that he may open, and shut heauen to whome he will, and binde the very conscience with his owne lawes, and consequently be partaker of the spiritual kingdome of Christ. Here are diuerse reasons hudled vp in one, but all of litle moment: for all these seuerall faculties, which the *Pope* enioyeth, being receiued by the free gift of Christ, and to be employed in his seruice onlie, and to his honour and glorie: are so farre off from making Christ a Pseudochrist, that they doe highly recommēd his most singuler bounty towardes his followers, without any derogation to his owne diuine prerogatiues. The particulars shal be more particularly answered in their places hereafter. Now I say in a word, that Christs Vicar cannot change any one of Gods cōmaundements, nor adde any contrarie vnto them: but may well enact & establish some other conformable vnto them, which doe bind in cōscience: for that power is gran-
Rom. 13. ted of God to euery soueraigne gouernour, as witnesseth S. *Paul* saying.

Let

Let euery soule be subiect to higher powers. And that (as it is in the 5. *verse*. following) *of necessity, not only for wrath, but also for conscience sake*. So that to attribute power vnto one that is vnder CHRIST, to binde our consciences; is not to make CHRIST a Pseudochrist, but to glorifie him, much acknowledging the power, which it hath pleased him to giue vnto men. In like manner, what an absurde illation is that, from the power to open and shut heauen gates, which all (both Catholikes and Protestants, confesse to haue beene giuen to Saint *Peter*, and the rest of the Apostles,) to inferre: that CHRIST is made a Pseudochrist; as who should say, the master spoyled himselfe of his supreame authority, by appoynting a stewarde ouer his housholde, or a porter at this gates, he must be both Master and Man to, belike. And thus much of the first instance.

Come we now to the second: It is, that we make Christ an Idoll, for albeit we call him a Sauiour, *yet in vs*, in that he giues his grace to vs, that by our merits we may be our owne sauiours, &c. I meruaile, in whome he should be a sauiour if not in vs: What, is he the Sauiour of Angels or of anie other creatures? I hope not, but the mischief is, that he giues grace to vs, that there by we may merite and so become our owne Sauiours. This is a phrase vnheard of among Catholiks, that anie man is his owne Sauiour, neither doth it folowe of that position that good works are meritorious; but well that we applie vnto vs the saluation, which is in CHRIST IESVS, by good works; as the Protestants auouch they doe by faith onlie: In which sence the Apostle S. *Paul* sayeth to his deare Disciple *Timothe*. *For this doing thow shalt saue both thy selfe, and them that heare thee*. And this doth no more diminish the glorie of our Soueraigne Sauiours infinit merits, then to say that we are saued by faith onlie: good works no lesse depending, if not more aduancing Christs merits, then only faith, as shall be prooued hereafter more at large in the question of merits. Now that other good mens merits may steede them, who want some of their owne, may be deduced out of an hundred places of the Scriptures, namely out of those where God sayeth, *that for the sake of one of his true seruants, he will shewe mercie vnto thousands*, as is expressely said in the end of the first commandement. 1. Tim. 4.

In like manner I answere vnto your third instance, that for Christ to haue taken away by his blessed Passion the eternall payne due vnto our sinnes, & to haue left a temporall to be satisfied by vs, is not to make himselfe a false Christ, but a most louing, kinde, and withall a most prudent Redeemer. Wiping away that by himselfe, which passed our forces, and reseruing that to vs, which by the helpe of his grace, we wel may & ought to doe: not only becaufe it were vnseemely, that the parts of the body,

ſhould be diſproportionable to the head: but alſo becauſe it is reaſonable
Rom. 8. (as the Apoſtle holdeth,) *that we ſuffer here with Chriſt before wee raigne with him in his Kingdom*. In your laſt inſtance you ſay, that we make Chriſt our mediator of interceſſion to GOD, thinking out of your ſimplicity, that therein we much magnifie him, & ſing *Oſanna* vnto him. Whereas we hold it for no ſmall diſparagement vnto his diuine dignitie, to make him our Interceſſor; that is to pray him to pray for vs, who is of himſelfe, right able to helpe vs in all we can demaund; being aſwell God, as Man. And albeit one in thought ſingling out the humanity of Chriſt from his diuine nature and perſon, might make it an interceſſor for vs; Yet that being but a Metaphiſical cõceipt, to ſeparate the nature from the perſon; ſince the *Arrian* hereſie (which held Chriſt to be inferior to his Father) it hath not beene practiſed by Catholikes, who alwayes pray our Sauiour Chriſt to haue mercy vpon vs, neuer to pray for vs. And conſequently make him no mediator of interceſſion, but of redemption.

And to come to your grieuous complaint, *that withall his Mother muſt be Queene of heauen, and by right of a mother commaund him there*: Who can ſufficiently meruaile at their vnnaturall groſſe pates, who take it for a diſgrace
1. to the Sonne, to aduaunce his owne good Mother? or elſe who wel in his wits, conſidering Chriſts bounty to ſtrangers and his enemies; will not be perſwaded, that on his beſt beloued mother, he did beſtowe his moſt ſpeciall fauours? For hauing taken fleſh of her, hauing ſuckt her breaſts, and receiued his nuriture and education of her in his tender yeares, and being aſwell followed of her, as of any other. Is it poſſible that he ſhould not be as good to her, as to others; vnto whome he was not at all beholding? Againe the verie place of a mother, requiring preheminence, before all ſeruants and ſubjects, of what dignitie ſoeuer: doth not the right rule of reaſon lead vs to thinke, that Chriſt the fountayne of all wiſdome, repleniſhed the B. Virgin *Marie* his deare Mother with ſuch grace as ſhould make her fit for that place? it lying in his hands, and free choiſe to doe it. And therefore is ſhe trulie tearned, of holy and learned Antiquity, *our Lady and Queene, exalted aboue all quyers of Angels*. That which you impute vnto vs farther, that ſhe muſt in the right of a mother commaund her Sonne, is no doctrine of the Roman Church, nor ſaid in all her ſeruice: We ſay. *Shew thyſelfe to be a mother*: but it is not added by commaunding thy Sonne: that is your gloſſe, which is accurſed, becauſe it corrupteth the text, for it followeth in that place, *Sumat per te preces, &c.* Preſent our prayers to him, that vouchſafed to be borne of thee, for vs. If any priuat perſon by meditation, pearcing more profoundly into the mutuall loue and affection, of ſuch a Sonne towardes ſo worthie a Mother; doe deeme her prayers as
R. forcible in kindnes as if they were commaundements, and in that ſence

call

call them commaundements, according to the French phraſe. *Vos priers me ſont des commandements*, that may be donne without derogation to Chriſts ſupreame dignity, and with high commendation of his tender affection, vnto his reuerent & beſt beloued mother. Wherefore to conclude this Epiſtle, if there be no waightier cauſe then this by you here produced, why you & your adherents, doe not reconcile your ſelues vnto the Church of Rome: you may ſhortly (by Gods grace) become new men. For we are ſo farre off, from making our Sauiour Chriſt a Pſeudochriſt, or from drawing one jote of excellency from his ſoueraigne power, merits, or dignity: that we in the very points by you put downe, doe much more magnifie him then you do. For in maintayning the authority by him imparted vnto his deputies, our ſpirituall Magiſtrates, and of their merits and ſatisfaction: We firſt ſay, that theſe his ſeruants prerogatiues be his free gifts, of more grace beſtowed on whome he pleaſeth; which is no ſmall prayſe of his great liberality: And withall affirme, that there is an infinite difference betweene his owne power, merits, and ſatisfaction, and ours: Wherein his ſoueraigne honour is preſerued entire to himſelfe, without any compariſon. Now you make Chriſts authority ſo baſe, his merits and ſatisfaction ſo meane, that if he impart any degree of them vnto his ſeruants, he looſeth the honour of all from himſelfe. Whereupon it followeth inuincibly, if you vnfeignedly ſeeke CHRIST IESVS his true honour, and will eſteeme of his diuine giftes worthelie, you muſt hold out no longer, but vnite your ſelfe in theſe neceſſary heades of Religion vnto the Catholike Church of Rome, which ſo highly exalteth him, both in his owne excellency, and in his ſinguler giftes to his ſubjects.

AN ANSWERE TO THE PREFACE.

VPON your preface to the reader I will not ſtand, becauſe it toucheth no point of controuerſie: let it be declared in your next, what you meane, *when you deſire your reformed Catholike to hold the ſame neceſſarie heades of Religion with the Roman Church*: for if the Roman Church doth erre in the matter of faith, and iuſtification; in the number and vertue of the Sacraments; in the bookes and interpretation of the word of God; if ſhe raze the foundation and make Chriſt a Pſeudochriſt, and an Idoll; to omitte twenty other errors in ſubſtantiall points of faith, as in this your ſmall diſcourſe you would perſwade: there will remayne verie fewe neceſſarie heades of Religion for them to agree in. And be you wel aſſured, that you are ſo wide from winning Catholikes by this your worke, to a better liking of your Religion: that you haue taken the high way, to lead them to a farre greater diſlike of it; by teaching, that in ſo many materiall points it

differeth ſo farre from theirs. For al Catholikes hold for moſt aſſured, that which the moſt auncient, learned & holy Doctor *Athanaſius* in his creede deliuereth in the 2. verſe: *Which Catholike faith vnleſſe euerie man obſerue wholy and inuiolably*, (not omitting, or ſhrinking from any one article of it) *without doubt he ſhall periſh euerlaſtingly*. If S. *Baſil* that reuerent & bleſſed Father of the Church, doth hold it the duty of euery good Chriſtian, rather to looſe his life, then to condeſcend to the alteration of any one ſillable in matter of faith: you may be ſure that we Catholikes cannot but carry a very baſe cõceipt of your doctrine: who goe about vnder the ouerworne & threedbare cloake of reformation, to deface and corrupt the purer and greater part of Chriſtian Religion: ſpecially when they ſhall perceiue the moſt points of your pretended reformation, to be nothing elſe but old rotten condemned hereſies, newe ſcoured vp and furbuſhed, & ſo in ſhew made more ſaleable vnto the vnskilfull, as in this treatiſe ſhall be proued in euery Chapter.

Theod. 4 hiſ. cap. 17.

THE THEAME OF M. *PERKINS* PROLOGVE.

And I heard an other voice from heauen ſay, goe out of her my people, that you be not partakers of her ſinnes, and receiue not of her plagues. Reuelat. 18. 3.

ANSWERE TO THE PROLOGVE.

Exordium Commune.

THE learned knowe it to be a fault, to make that the entry vnto our diſcourſe, which may as properly fit him, that pleadeth againſt vs: but to vſe that for our proeme, which in true ſence hath nothing for vs, nay rather beareth ſtronglie for our aduerſarie, muſt needes argue great want of iudgement: Such is the ſentence aboue cited out of S. *Iohn* by M. PERKINS: for it being trulie vnderſtood, is ſo farre off from terrifying anie one from the Catholike Roman Church, as it doth vehemently exhort all to flie vnto it, by forſaking their wicked company that are banded againſt it. For by the *purple Harlot* in that place is ſignified (as ſhall be proued preſently,) the Roman Empire, as then it was, the ſlaue of Idols, and with moſt bloudy ſlaughter perſecuting Chriſts Saints: Thoſe of the Church of Rome being as neareſt vnto it, ſo moſt ſubject to that ſacrilegious butcherie. Wherefore that voice which S. *Iohn* heard ſay. *Goe out of her my people, that you be not partakers of her ſinnes, &c.* can haue none other meaning; then that all they who deſire to be Gods people, muſt ſeparate themſelues in faith and manners from them, who hate & perſecute the Roman Church, as did then, the Heathen Emperours, & now doe all Heretikes: Vnleſſe they will be partakers of their ſinnes, & conſequently of their plagues. This ſhall yet appeare more plainly in the examination of this Chapter. Where I will deale friendly with my aduerſary, & aduan-

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tage him all that I can; that all being giuē him, which is any way probable; it may appeare more euidently, how litle he hath to any purpose out of this place of the Apocalipse, whereof all Protestants vaunt and bragge so much both in their bookes & pulpits. Well then I will admitte that in the 17. & 18. Chapters of the reuel. by the whoore of Babilon, is vnderstood the Roman state and regiment: which in lawfull disputations, they are not able to proue: the most iuditious Doctor S. *Augustine*, and diuerse others of the auncient Fathers, with the learned troupe of later Interpreters, expounding it of the whole corps and society of the wicked: And as for the 7. hilles on the which they lay their foundation, they are not to be taken literally: The Angell of God in the very text it selfe interpreting the 7. heades of the beast, to be aswell 7. Kings, as 7. hilles: But this notwithstanding to helpe you foreward, I will graunt it you, becausse some good writers haue so taken it. And therefore omit as impertinēt that which you say in proofe of it. What can you inferre hereupon? Mary that the Roman Church is that whoore of Babilon: fayre & soft good Sir, how proue you that? thus. The whoore of Babilon is a state of the Roman regiment, *ergo* the Roman Church is the whoore of Babilon. What forme of arguing call you me this? By the like sophistication, you may proue that *Romulus* & *Remus* were the *purple Harlot*, which to affirme were ridiculous, or (which is impious) that the most Christian Emperours, *Constantine*, and *Theodosius*, were the whoore of Babilon, becausse these held also the state of the Roman Empire and regiment, to make short, the feeble force of this reason lyeth in this: that they who hold the state, and gouerne in the same Kingdome, must needes be of like affection in Religion; which if it were necessarie, then did Queene *Mary* of blessed memorie, and her sister *Elizabeth* carrie the same mindes towards the true Catholike faith, becausse they sate in the same chaire of estate, & ruled in the same Kingdome. See I pray you what a shamefull cauill this is, to raise such outcryes vpon. A simple Logician would blush to argue in the paruies so loosely: & yet they that take vpon them to controule the learnedst in the world, often fall into such open fallacies. Well, then admitting the *purple Harlot* to signifie the Roman state, we doe say that the state of Rome must be taken as it was then, when these wordes were spoken of it; that is, Pagan, Idolatrous, and a hot persecutor of Christians. Such it had beene a litle before vnder that bloudy Tyrant *Nero*, and then was vnder *Domitian*: which we confirme by the authority of them, who expounde this passage of the Roman state. The commentary on the Apocalips, vnder Saint *Ambrose* name sayeth, *the great whoore sometime doth signifie Rome, specially which at that time when the Apostle wrote this, did persecute the Church of* GOD: *but otherwise, doth signifie the whole Citie of the Diuell*. And Saint *Ierome* who applieth the place to Rome In c. 17.

Libr. 2 cont. Iouin. Rome affirmeth, *that she had before his dayes blotted out that blasphemie written in her forehead*, becauſe then the ſtate was Chriſtian, which before had beene Heathen: ſo that vnto the partie Pagan, and not vnto the Church of God, he aſcribeth theſe works of the wicked Harlot: which alſo the very text it ſelfe doth conuince: for it hath *That she was drunke with the bloud of the Martyrs of Ieſus*. Now the Church of Rome hath not then by the confeſſion of all men, drawne any bloud of Chriſts Saints, but in teſtimony of his truth, had powred out abundance of her beſt bloud. Wherefore it is moſt manifeſt, that the harlot could not ſignifie the Church of Rome, ſo pure and free from ſlaughter: but the Roman Empire, which was then ful gorged, with that moſt innocent and holy bloud. Againe that whoore is expounded, *To be a Citie which had kingdome, ouer the Kings of the earth*. But the Church of Rome, had then no kingdome ouer the earth, or any temporall dominion at all; but the Roman Emperours had ſuch ſoueraigne commaundement ouer many Kings: wherefore it muſt be vnderſtood of them, and not of the Church. Now to take *Kingdome* not properly for temporall ſoueraignty, but for ſpirituall Iuriſdiction, as ſome ſhifters doe; is to flie without any warrant, from the natiue ſignification of the word, vnto the phantaſticall, and voluntary imagination. And whereas M. PERKINS ſaith, *pag.* 5. that *Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, and cruelty againſt the Saints, is all one with the heatheniſh Empire*; he both ſeeketh to deceiue, and is greatly deceiued: he would deceiue, in that he doth apply wordes ſpoken of Rome, aboue 1500. yeares agoe, vnto Rome as it is at this day: and yet if that were graunted him, he erreth foulie in euery one of his particles. For firſt, touching princely dominion, the Roman Empire held then, all Italy, all France, all Spayne, all England, a great part of Germany, of Aſia, and alſo of Afrike: hauing their Proconſulles, and other principall Officers in all thoſe Countries, drawing an hundred thouſand millions in mony, and many other commodities out of them: Wherefore in princely dominion, and magnificall ſtate, it ſurmounted Eccleſiaſticall Rome (which hath not temporall dominion ouer the one halfe of that one kingdome of Italy) more then an hundred degrees. And as for perſecution, the Empire ſlewe, and cauſed to be ſlayne, more Saints of God in one yeare; then the Church of Rome hath donne, of reprobates and obſtinate heretikes, in 1600. yeares.

Verſ. 6.

Verſ. 18.

Hauing thus proued, that the whoore of Babilon, ſignifieth the heathen ſtate of Rome, and not the Eccleſiaſticall: let vs now heare vvhat you ſay againſt it. Marry that the diſtinction of the Empire of Rome, and Church of Rome is fooliſh, and coyned of late to ſerue our turne: which to be farre otherwiſe, I proue out of thoſe very Authors, who doe

interpre

interpret that harlot to ſignifie Rome; who are neither fooliſh, nor of late dayes: you haue heard it before out of S. *Ambroſe* cõmentaries. And farther, we gather it out of S. *Hierome*, in the Epiſtle which you cite: for he hauing reſembled Rome vnto Babilon, for the multitude of the wicked, which yet remayned in it: pointeth out a more pure part, ſaying; *There is in deede the holy Church, there are the triumphant monuments of the Apoſtles and Martirs, there is the true confeſsion of Chriſt, there is the faith prayſed by the Apoſtle, &c.* Be not there expreſſed two diſtinct parts of Rome? Againe, *Tertullian* who liued in the ſecond hundreth yeare, vnder thoſe perſecuting Emperours, ſaith in one place, *that Babilon is a figure of Rome, in reſpect of her proude Empire and perſecution of the Saints.* And in an other, *that Rome was moſt happie for her holy Church, vnto which the Apoſtles with their bloud had poured forth their whole doctrine:* ſee a playne diſtinction betweene the Heathen Empire and the holy Church of Rome; Which finally may be gathered out of the expreſſe word of God. *Where the Church in Babilon coelect,* is diſtinguiſhed from the reſt of that city, which was Pagan. You ſay (but without any authour) that Babilon there doth not ſignifie Rome, but either a city in Egipt, or Aſſyria: But *Euſebius lib. 2. hiſ. c. 14. & S. Ierom de Eccleſ. ſcript. verſ. Marcus,* with other Authors more worthy of credit, doe expounde it of Rome. And you your ſelues take Babilon for Rome, where you thinke that any hold may be taken againſt it, as in the 17. of the reuel. but in S. *Peters* Epiſtle they wil none of it, becauſe it would proue too playnlie, that S. *Peter* had beene at Rome.

Lib. cont. Iud. De preſcript. c. 16

1. Pet. 5.

Well, M. PERKINS is content in fine, to allowe of that diſtinction, *of Heatheniſh and Eccleſiaſticall Rome*, which before he eſteemed ſo fooliſh: And then will proue that not the Heatheniſh, but Eccleſiaſticall Rome is reſembled to the *purple Harlot*. See what confidence this man hath in his owne ſnutle wit, that now will proue this, and ſhortly after diſproue it: but let vs giue him the hearing in the 3. *verſe*. The holy Ghoſt ſayeth playnely, *that ſhe hath made all the world drunke with the wine of the wrath of her fornication*, and yet addeth: *that ſhe hath committed fornication with the Kings of the earth:* But this cannot be vnderſtood of heatheniſh Rome, for that left all the Kingdomes of the earth vnto their owne Religion and Idolatry: and did not labour to bring them, to worſhippe the Roman Gods. *Ergo*, it muſt be vnderſtood of Papall Rome. I anſwere. The Roman Empire being the head and principall promoter of all kinde of Idolatrie, and maintayning, and aduancing them, that moſt vehemently oppoſed themſelues againſt the Chriſtian Religion; who with any ſhewe of reaſon can deny, but they chiefly committed ſpirituall fornication with the Kings of the earth, if not by perſwading them to forſake their owne falſe Gods, which the Pagan Romans worſhippe aſwell as they: Yet by encouraging and

Cap. 18.

commaunding them to perſeuer in that filthy Idolatry, and to reſiſt, and oppreſſe the Chriſtians whereſoeuer. Neither is that true that the Roman Emperours did not labour to bring other Nations to worſhip new Gods, when *Nero* and *Domitian* would be worſhipped as Gods, and for feare of *Adrian*, one *Antinous* his ſeruant, was worſhipped as a God of all men:
uſeb. li. 4. as *Iuſtinus* Martyr teſtifieth in his Apol. to *Antonine*. Theſe wordes of
ist. cap. 8. the text then, agree very well with the Emperours, who both were Idolaters, and the chiefe Patrons of Idolatry: but can in no ſorte be applied to the Roman Church, which was then (as the Proteſtants cannot deny) a pure Virgin, and moſt free from all ſpirituall fornication. But that it is now become Idolatrous, M. PERKINS doth proue by his ſecond reaſon, gathered alſo (I warrant you, right learnedly) out of the text it
Cap. 17. ſelfe, where it is ſaid, *that the tenne Hornes, which ſignifie tenne Kinges, ſhall*
ers. 16. *hate the whoore, and make her deſolate and naked*: which (as he ſaith) muſt be vnderſtood of Popiſh Rome: For whereas in former times, al the Kings of the earth did ſubmitte themſelues, to the whoore: now they haue begunne to withdrawe themſelues, & to make her deſolate: as the Kinges of Bohemia, Denmarke, Germany, England, Scotland, and other parts. In theſe his wordes is committed a moſt foule fault, by groſſe ouerſight and ignorance in the verie text. What, be England, Scotland, Denmarke, (as for Bohemia ruled by a Catholike Emperour it muſt be omitted, as alſo many ſtates of Germanie,) be theſe Kingdomes your principall pillers of the newe Goſpell, comprehended within the number of the ten, mentioned there in S. *Iohn*, which hate the harlot. Yes marie. Why then they are enemies of Chriſt, and Satans ſouldiers; for in the 13. *verſe*. it is ſaid of theſe, *that they ſhall deliuer their power vnto the beaſt*, (which ſignifieth either the Diuell or Antichriſt,) *& ſhall fight with the Lambe, & the Lambe ſhall ouercome them, becauſe he is Lord of Lordes, & King of Kinges*. Is not this doating in an high degree, to infame ſo notoriouſly them, of whom he would ſpeake moſt honour? and to make the ſpeciall Patrons of their new Goſpell, the Diuels Captaines, and fiercelie to wage battaile againſt CHRIST IESVS. See, how heate of wrangling blindeth mens Iudgements. But you proceede and ſay *Pag.* 7. that we further hold, that the bloud of the Saintes and Martirs, was not ſhedde in Rome, but in Ieruſalem. Here is a confuſion of Men, and matters; for we ſay that the bloud of many Saintes,
Cap. 17. rehearſed in the Apoc. was ſhedde in Rome, by the tirannicall Emperours, but the marturing of thoſe two principall witneſſes, *Enoch* and *Elias*, (recorded in the eleauenth of the ſame) ſhall be at Ieruſalem, aſwell, be-
Verſ. 8. cauſe the text is very plaine for it; ſpecifying *that their bodies ſhall lie in the ſtreets of that great Citty, where their Lord was crucified*; as for that the ordinarie interpreters of that place doe ſo take it. But M. PERKINS holdeth

that

that the place where Christ was crucified, signifieth here not Ierusalem, but Rome; because Christ was crucified there in his members: so it might aswell signifie any other place of persecution as Rome: the reason therefore being nought worth, he fortifieth it with the name of S. *Ierome*, but citeth in the margent a letter of two vertuous matrons, *Paula* & *Eustochium*. Epist. 17
Good Sir, if S. *Ierome* had meant that that Epistle should haue had his authority, he would haue set it out in his own name, which seing he thought not expedient, sette the authoritie of it aside, and vrge his reasons, if you thinke it worth your labour, and you shalbe answered. In the meane season, (I hope) all sober Christians, will take the place where our Sauiour Christ was nailed on the Crosse, to signifie rather Ierusalem, then Rome. And consequently, all that you haue alleadged out of Scripture, to proue the whore of Babilon to figure the ecclesiasticall state of Rome, not to bee worth a rush. Now let vs come to the auncient and learned men, whome you cite in fauour of your exposition. The first is S. *Bernard*, who saieth, that *they are the ministers of Christ, but they serue Antichrist.* Of whome speaketh that good religious Father? forsooth of some officers of the court of Rome. Good, who were (as he saieth) the ministers of CHRIST, beecause they were lawfullie called by the *Pope* to their places, but serued Antichrist; for that they behaued themselues corruptly in their callings. And so this, maketh more againste you, then for you, approuing the lawfull officers of Rome, to be Christs ministers. The second place is alleadged out of him yet more impertinently, your selfe confessing presently, that those wordes were not spoken of the *Pope*, but of his enemy: The reason yet there set downe, pleaseth you exceedingly: which you vouch so clearly that it seemeth to beare flat against you; for you inferre that that *Pope*, and all others since that time be vsurpers, out of this reason of Saint *Bernard*. Because forsooth, that the Antipope called *Innocentius*, was chosen by the King of Almaine, France, England, &c. and their whole cleargy, and people. For if *Innocentius* were an Antichrist and vsurper, because he was elected by so many Kings and people: then belike he that had no such election, but is chosen by the Cardinals of Rome only is true *Pope*. This, your wordes declare, but your meaning (as I take it) is quite contrary. But of this matter and manner of election shall be treated hereafter, if neede require; It sufficeth for this present, that you finde no reliefe at all in Saint *Bernard*, touching the mayne point, that either the *Pope*, or Church of Rome, is Antichrist. And all the world might meruaile, if out of so sweete a Doctor, and so obedient vnto the *Pope*, anie such poison might be sucked: specially weighing well, what he hath written vnto one of them, to whome he speaketh thus. *Goe to, let vs yet enquire more diligently, who thou art, and what person thou* Epist. 17
Lib. 2. de Consid. ad Eugen.

thou beareſt in the Church of God, during the time. Who art thou? A great Prieſt, the highest Biſhoppe: thou art the Prince of Biſhops, the heire of the Apoſtles, and in dignity, Aaron, *in authority,* Moyſes, *in Power,* Peter, *thou art he to whome the Keyes were deliuered, to whom the ſheepe were committed: There are indeede alſo other Porters of Heauen, and Paſtors of flockes; but thou art ſo much the more glorious, as thou haſt inherited a more excellent name aboue them: they haue their flocks allotted to them, to each man one: but to thee all were committed, as one flocke, to one man: thou art not only Paſtor of the ſheepe, but of all other Paſtors, thou alone art the Paſtor.* And much more to this purpoſe, which being his cleare opinion of the *Pope*, how abſurd is it, out of certayne blinde places, & broken ſentences of his to gather, that he thought the *Pope* of Rome to bee neither ſheepe, nor Paſtor of Chriſts Church, but verie Antichriſt himſelfe.

There is a groſſe fault, alſo in the Canon of *Pope Nicolas* as he citeth it: *that the Popes was to be created by the Cardinals, Biſhops of Rome.* As though there were ſome 30. or 40. Biſhops of Rome at once, but of the matter of election elſe where.

M. PERKINS hauing lightly skirmiſhed with a broken ſentence or two, out of one Catholike Authour flyeth to a late heretike, called *Ioachim*, and quoteth Iewell for relator of it. A worſhipfull teſtimonie of one heretike, and that vpon the report of an other: & he the moſt lying Authour of theſe dayes. As for the late Poet *Petrarke* his wordes might eaſely be anſwered, but becauſe he quoteth no place, I will not ſtand to anſwere it. But to cloſe vp this firſt combat, a ſentence is ſet downe out of the famous Martir *Ireneus*, that Antichriſt ſhould be *Lateinos*, a *Roman*. Here be as many faults, as words. That learned auncient Doctor diſcourſing of Antichriſt his proper name, out of theſe wordes of the reuel. *the number of the beaſt is 666.* And obſeruing the letters of the greeke Alphabet, (by which they doe number, as we doe by ciphers) ſayeth: that among others the word *Lateinos* doth contayne thoſe letters, which amount juſt to the number of 666. and conſequently that Antichriſts proper name perhaps might bee *Lateinos*, but more likely it is to be *Teitan*, as he ſayeth there, and laſtly that it is moſt vncertayne what his name ſhall be. See the place (gentle reader) & learne to beware of ſuch deceiptfull merchants, as make no conſcience, to corrupt the beſt Authours: and being often warned of it, will neuer learne to amēd. *Ireneus* leaueth it moſt doubtfull what ſhall be Antichriſts name: And among diuerſe wordes eſteemeth *Lateinos*, to be the vnlikelieſt. And yet M. PERKINS reporteth him to ſay reſolutely that his name ſhall be *Lateinos*: and then to make vp the matter turneth *Lateinos*, a proper name with S. *Ireneus*; into Roman, an appellatiue, which noteth only his country. Fie vpon that cauſe, which cannot be vpholden and maintayned, but by a number of ſuch paltry ſhiftes. Thus come we at length

length to the end of M. PERKINS proofs, & reproofs in his prologue, where we finding litle fidelity in his allegations of the fathers, badde construction and foule ouersight in the text, of holy Scripture, briefly great malice, but slender force against the Church of Rome, we are to returne the words of his theame to all good Christians. *Goe out of her my people.* Forsake the enemies of the Roman Church. And as our Ancestors did the Pagan Emperours, who drewe out her most pure bloud, so let vs flie in matters of faith, & Religion, from all heretikes that of late also spared not to shedde abundance of the same most Innocent bloud, vnlesse to your greater condemnation, you had leifer *be partakers of her sinnes, and receiue of her plagues.* And becawse I purpose (Godwilling) not only to confute what M. PERKINS bringeth against the Catholike doctrine, but some what also in euerie Chapter to fortifie and confirme it: I will here deliuer what some of the most auncient, most learned, & most holy Fathers doe teach, concerning ioyning with the Church, and *Pope* of Rome: from whose society Protestants labour tooth, and nayle to withdawe vs. And becawse of this we must treat more amply in the question of supreamacie, I will vse here their authority, onely whome M. PERKINS citeth against vs. S. *Bernard* is cited already, S. *Irenæus* Scholler of S. *Policarpe*, & he of S. *Iohn* the *Euangelist* of the Church of Rome writeththus. *To this Church, by reason of her more mighty principalty, it is necessarie that euery Church, that is the faithfull on all sides, to condescend and agree; in, and by which, alwayes, the tradition of the Apostles hath beene preserued of them, that be round about her.* Lib. 3. c. 3.

Saint *Ierome* writing to *Damasus Pope* of Rome, sayeth: *I following none as chiefest, but Christ, doe in participation ioyne with thy blessednesse*, that is, *with the chayre of* Peter, *I knowe the Church to be builded vpon that Rocke. Whosoeuer doth eate the* Paschall Lambe *out of this house, is a prophane fellowe, he that is not found within the Arke of* Noe, *shall when the floudes arise perish*: And a litle after, *I knowe not* Vitalis, *I refuse* Meletius, *I take no notice of* Paulinus: *he that gathereth not with thee, scattereth*; that is, *he that is not with Christ, is with Antichrist.*

Marke and embrace this most learned Doctors Iudgement, of joyning with the See of Rome, in all doubtfull questions: he would not trust to his owne wit & skill which were singuler; nor thought it safe to rely vpon his learned & wise neighbours: he durst not set vp his rest with his owne Bishoppe *Paulinus*, who was a man of no meane marke but the Patriarke of *Antioch*: but made his assured stay vpon the see of Rome, as vpon an vnmoueable Rocke, with which (sayeth he) if we doe not communicate in faith and Sacraments, we are but profane men, voyde of all Religion: In a word, we belong not to Christ, but be of Antichrists trayne. See, how flat contrary this most holy auncient Father is to M. PERKINS. M. PERKINS would make vs of Antichrists bande, becawse we cleaue vnto the

Biſhoppe of Rome. Whereas S. *Hierome* holdeth all to appertayne to Antichriſt, who be not faſt lincked in matters of Religion, with the *Pope* and See of Rome. And ſo to conclude with this point, euery true Catholike must ſay with S. *Ambroſe. I deſire in all thinges to follow the Church of Rome.* And thus much of his prologue. Afterward he taketh vpon him to preſcribe & ſhewe vs how farre foorth we may joyne with the Church of Rome, by propoſing many points in controuerſie, betweene vs, and them, & in each ſhewing in what points we conſent togither, & in what we differ. I meane by Gods grace to followe him, ſteppe by ſteppe, although he hath made manie a diſorderly one, aſwell to diſcouer his deceipts & to diſproue their errors, as alſo to eſtabliſh the Catholike Doctrine, the which I will endeuour to performe (by the helpe of God) with all ſimplicity of language, and with as much breuity as ſuch a weighty matter will permitte. Yet (I hope) with that perſpicuity, as the meaner learned may vnderſtand it, and with ſuch ſubſtance of proofe, both out of the holy Scriptures and auncient Fathers, as the more iuditious (to whoſe profite it is principally dedicated) may not contemne it.

Lib. 3 de Sacra. c. 1.

CHAPTER. I.
OF FREE WILL.

OVR CONSENTS.

THAT I be not thought captious, but willing to admit any thing that M. PERKINS hath ſaid agreable to the truth, I will let his whole text in places indifferēt, paſſe, paring of only ſuperfluous wordes, with adding ſome annotations where it ſhall be needfull, and reſt only vpon the points in controuerſie. Firſt then concerning free will, wherewith he beginneth, thus he ſayeth: *Free will both by them and vs, is taken for a mixt power in the minde and will of man, whereby diſcerning what is good, and what is euill; he doth accordingly chooſe or refuſe the ſame.*

ANNOT. If we would ſpeake formally, it is not a mixt power in the minde and will, but is a free facultie of the minde and will only, whereby we chooſe or refuſe, ſuppoſing in the vnderſtanding, a knowledge of the ſame before. But let this definition paſſe as more populer.

M. PERKINS. 1. *Concluſion.* Man muſt be cōſidered in a fourefould eſtate: as he was created, as he was corrupted, as he is renued, as he ſhalbe glorified, in the firſt ſtate, we aſcribe vnto mans will libertie of nature, in which he could will or nill, either good or euill; note that this libertie proceeded not from his owne nature, but of original Iuſtice, in which he was created.

In the third libertie of grace, in the laſt libertie of glorie.

ANNOT. Carry this in minde, that here he graunteth man in the ſtate of grace

of grace to haue free will.

M. P. 2. *Concluſion.* The matters whereabout free will is occupied, are principally the actions of men, which be of three ſortes, *Naturall, Humane, Spirituall. Naturall actions* are ſuch, as are common to men and beaſts, as to eate, ſleepe, &c. In all which we joyne with the Papiſts, and hold that man hath free will euen ſince the fall of *Adam.*

M. P. 3. *Concluſion. Humane actions* are ſuch, as are cõmon to al men, good & bad, as to ſpeake, to practize any kinde of arte, to performe any kinde of ciuill duty, to preach, to adminiſter Sacraments, &c. And hither we may referre the outward actions of ciuill vertues, as namely Iuſtice, Temperance, Gentlenes, and Liberality, and in theſe alſo we joyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of will, to put them, or not to put them in execution. S. *Paul* ſaith. *The gentils that haue not the lawe, doe the thinges of the lawe by nature,* that is by naturall ſtrength: And he ſaith of himſelfe, that before his conuerſion touching the righteouſnes of the lawe, he was vnblameable. And for this externall obedience, naturall men receiue reward in temporall thinges. And yet here ſome caueats muſt be remembred. Rom. 2. 14 Phil. 3. 6. Mat. 6. 5. Ezech. 29. 19.

Firſt, that in humane actions (he ſhould ſay morall) mans will is weake, and his vnderſtanding dimme, thereupon he often failes in them. This caueat is no caueat of the Proteſtants, but taken out of S. *Thomas* of *Aquines.* And in all ſuch actions with S. *Auguſtine* (you might haue quoted the place) I vnderſtand the will of man, to be only wounded or half dead. Summe. 1. 2. q. 109. art. 4. & 8.

2. That the will of man, is vnder the will of God, and therefore to be ordered by it: *Who knowes not this.*

M. P. 4. *Concluſion.* The third kinde of actions, are ſpirituall more neerely, & theſe be two fold, good, or bad. In ſinnes we joyne with the Papiſt, and teach that in ſinnes man hath freedome of wil. Some, perhaps will ſay that we ſinne neceſſarily, becauſe he that ſinneth, cannot but ſinne, and that free will and neceſſity, can not ſtand together: In deede the neceſſity of compulſion and free will, can not ſtand together, but there is an other kinde of neceſſity (or rather infallibility) which may ſtand with free will, for ſome thinges may be donne neceſſarylie, and alſo freely.

ANNOT. The example of a cloſe priſoner is not to the purpoſe, for it puts neceſſitie in one thing, and libertie in an other. The ſolution is, that neceſſarylie muſt be, is taken for certaynlie, not that a man is at any time compelled to ſinne, but his weaknes and the crafte of the Diuell are ſuch, that he is very often ouer reached by the Diuell, and induced to ſinne, but with free conſent of his owne will.

M. P. 5. *Concluſion.* The ſecond kinde of Spirituall actions be good as repentance, Faith, Obedience, &c. In vvhich we likewiſe in parte

joyne

joyne with the Church of Rome, and say that in the first conuersion of a sinner, mans free wil cōcurreth with Gods grace as a fellow or co-worker in some sorte, for in the conuersion of a sinner, three thinges are required, the word, Gods spirit, and Mans will, for Mans will, is not passiue in all & euerie respect, but hath an action in the first conuersion & chaunge of the soule: when any man is conuerted, this worke of God is not donne by compulsion, but he is conuerted willinglie, & at the verie time when he is conuerted by Gods grace, he willeth his conuersion; to this end saith S. *Augustine*, *He which made thee, without thee, will not saue thee, without thee.* Againe, that it is certaine that our will is required in this, that we may doe any thing well, (it is not only then required in our first conuersion, if it be required to all good thinges which we doe,) but we haue it not from our owne power, but God workes to will in vs. For looke at what time God giues grace, at the same time he giues a will to desire and wil the same: As for example when God workes faith, at the same time, he workes also vpon the will, causing it to desire faith, and willingly to receiue the gift of beleeuing: God makes of the vnwilling will, a willing will, because no man can receiue grace vtterly against his will, considering will constrained, is no will. But here we must remember that howsoeuer in respect of time, the working of grace by Gods spirit, and the willing of it in man goe togither: Yet in regarde of order grace is first wrought, and mans will must first of all be acted and moued by grace; and then it also acteth, willeth, and moueth it selfe: And this is the last point of consent, betweene vs and the Roman Church, touching free will: neither may we proceede farther with them. Hitherto M. PERKINS.

Serm. 15. de verb. Apost.

Now before I come to the supposed difference, I gather first that he yeeldeth vnto the principall point in controuersie, that is freedome of wil, in ciuill, and morall workes in the state of corruption, and all good works in the state of grace, for in his first conclusion distinguishing foure estates of man, he affirmeth that in the third, of man renued, or (as we speake iustified) there is libertie of grace, that is, grace enableth mans will to doe if it please such spirituall workes, as God requireth at his handes. Yet lest he be taken to yeeld in any thing, he doth in shewe of wordes contradict both these points in an other place: For in setting downe the difference of our opinions, he saith: that mans will in his conuersion is not actiue, but passiue, which is flat opposite vnto that which himselfe said a litle before in his first conclusion; that in the conuersion of a sinner, mans will concurreth not passiuely but is co-worker with Gods grace.

Pag. 16.

The like contradiction may be obserued in the other part of libertie in morall actions: for in his third conclusion he deliuereth playnlie man to haue a naturall freedome, euen since the fall of *Adam* to doe, or not to doe

doe the acts of wisedome, Iustice, Temperance, &c. and proues out of S. Paul, that the Gentils so did: Yet in his first reason, he affirmeth as peremptorily out of the 8. of *Genesis*, that the whole frame of mans hart is corrupted, and all that he thinketh, deuiseth, or imagineth, is wholy euill, leauing him no naturall strength to performe any part of morall dutie. See how vncertayne the steps be of men that walke in darknes, or that would seeme to communicate with the workes of darknes. For if I mistake him not, he agreeth fully in this matter of free will, with the Doctrine of the Catholike Church: For he putting downe the point of difference, saith that it standeth in the cause of the freedome of mans will, in spirituall matters: allowing then freedome of will with vs, in the state of grace, whereof he there treateth; for he seemeth to dissent from vs, only in the cause of that freedome. And as he differeth from *Luther*, and *Caluin*, with other sectaries, in graunting this liberty of will: so in the very cause also he accordeth with Catholikes, as appeareth by his owne wordes. For (saieth he) Papists say mans will concurreth with Gods grace by it selfe, and by it owne naturall power: we say that Mans will worketh with grace; yet not of it selfe, but by grace: either he vnderstandeth not what Catholikes say, or else accuseth them wrongfully: For we say that Mans will then only concurreth with Gods grace, when it is stirred and holpen first by Gods grace. So that Mans wil by his owne naturall action, doth concurre in euery good worke, otherwise it were no action of Man: But we farther say, that this action proceedeth principally of grace, whereby, the will was made able to produce such actions: for of it selfe it was vtterly vnable to bring forth such spirituall fruite. And this I take to be that, which M. PERKINS doth meane by those his wordes, *that the will must bee first moued and acted by grace, before it can acte or will*. Hee mistooke vs, thinking that we required some outward helpe only to the will, to joyne with it, or rather, that grace did but as it were vntie the chaynes of sinne wherein our will was fettered: And then will could of it selfe turne to God. Not vnderstanding how Catholikes take that parable of the man wounded in the way, betweene Ierusalem and Ierico who was (not as the Papists only say, but as the holy Ghost saieth) lefte halfe, and not starke dead. Now the exposition of Catholikes is not, that this wounded man, (which signifieth all Mankinde) had halfe his spirituall strength left him; but was robbed of al Supernaturall riches, spoyled of all his originall Iustice, and wounded in his naturall powers of both vnderstanding and will, and therein lefte halfe dead, not being able of his owne strength, either to know all naturall truth, or to performe all morall dutie. Now touching supernaturall workes, because he lost all power to performe them; not being able so much as to prepare himselfe conuenientlie

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Page. 1[illegible]

Luc. 10.

ently to them; he in a good ſence may be likened vnto a dead man, not able to moue one finger that way of grace; and ſo in holy Scripture the Father ſaid of his prodigall Son, *he was dead, and is reuiued.* Yet as the ſame ſonne liued a naturall life, albeit in a deadly ſinne: ſo mans wil after the fal of *Adam*, continued ſome what free in actions conformable to the nature of man, though wounded alſo in them, as not being able to acte many of them, yet hauing ſtill that naturall facultie of free will, capable of grace, & alſo able, being firſt both outwardly moued, and fortified inwardly by the vertue of grace, to effect and doe any worke appertayning to ſaluation: which is aſmuch as M. PERKINS affirmeth. And this to be the verie Doctrine of the Church of Rome, is moſt manifeſtlie to be ſeene in the Councell of Trent, where in the Seſſion are firſt theſe wordes in effect, concerning the vnableneſſe of man to ariſe from ſinne of himſelfe. *Euerie man muſt acknowledge, and confeſſe, that by* Adams *fall we were made ſo vncleane & ſinneſull, that neither the gentils by the force of nature, nor the Iewes by the letter of* Moyſes *lawe, could ariſe out of that ſinneſull ſtate. After it ſheweth, howe our deliuerance is wrought, and howe freedome of will is recouered in ſpeciall, and wherein it conſiſteth, ſaying. The beginning of iuſtification, in perſons vſing reaſon, is taken from the grace of God, preuenting vs through* IESVS CHRIST, *that is, from his vocation, whereby without any deſert of ours we are called, that we who were by our ſinnes turned away from God, may be prepared by his grace, both raiſing vs vp, and helping vs to returne to our owne Iuſtification, freely yeelding our conſent vnto the ſaid grace, and working with it. So as God touching the hart of man by the light of the Holy Ghoſt, neither doth man nothing at all, receiuing that inſpiration, who might alſo refuſe it: neither yet can he without the grace of God, by his free will, moue himſelfe to that, which is iuſt in Gods ſight.* And that you may be aſſured, that this Doctrine of the Councell, is no other then that which was taught three hundred yeares before, in the very middeſt of darknes, as heretikes deeme: See what Saint *Thomas* of *Aquine* one of her principall pillers hath written of this point in his moſt learned Summe. Where, vpon theſe wordes of our Sauiour, *No man can come to me, vnleſſe my Father drawe him.* He concludeth it to be manifeſt, that man cannot ſo much as prepare himſelfe to receiue the light of grace, but by the free and vndeſerued helpe of God, mouing him inwardly thereunto. And this is all which M. PERKINS in his pretended diſſent auerreth here, and goeth about to proue in his fiue reaſons following: the which I wil omitte, as being all for vs. And if any man deſire to ſee more to that purpoſe, let him reade the moſt learned workes of that famous Cardinall, and right Reuerend Archbiſhoppe *Bellarmine*.

Luc. 15.

Cap. 1.

1. 2. q. 109. art. 6.

Ioan. 6.

Nowe the very point controuerſed, concerning *free will*, M. PERKINS hath quite omitted, which conſiſteth in theſe two points, expreſſed

ſed in the Councell: Firſt, whether we doe freely aſſent vnto the ſaid grace, when it is offered vs, that is, whether it lie in our power to refuſe it; And ſecondly, when we concurre and worke with it, whether we could if we liſted refuſe to worke with it. In both which points we hold the affirmatiue part, and moſt ſectaries of this time the negatiue. Of which our Authour is ſilent: only by the way in his fourth reaſon, toucheth two textes out of Saint *Paul*, which are commonly alleadged againſt free will.

The firſt. *I haue* (ſaith he) *laboured more abundantly then all they, yet not I, but the grace of God, which is in me*, attributing the whole worke to grace. 1. Cor. 15
To which I briefly anſwere, that they doe corrupt the text, to make it ſeeme more currant for them: the greeke hath only *He ſun emoi* which is, with me, not, which is in me, ſo that the word in true conſtruction make much more for vs, then againſt vs: Saint *Paul* affirming the grace of God, which was working with him, to haue done theſe thinges: And ſo Saint *Auguſtine* whome they pretend to follow moſt in this matter, expoundeth it. *Yet not I, but the grace of God with me*; that is, *not I alone, but the grace of God with me. And by this, neither the grace of God alone: neither he alone, but the grace of God with him*, thus Saint *Auguſtine*. The like ſentence is in the booke of wiſdome. *Send that* (*wiſdome*) *from thy Holy heauen, that it may be with me, and labour with me*. De gra. & lib. arb. c. 15. Cap. 9.

The ſecond text is. *It is God that worketh in vs, both to will and to accompliſh*. We graunt that it is God, but not he alone without vs, for in the next wordes before, Saint *Paul*, ſayeth. *Worke your ſaluation with feare and trembling*. So that GOD worketh principally by ſtirring vs vp by his grace, and alſo helping foreward our will, to accompliſh the worke; but ſo ſweetely and conformably to our nature, that his working taketh not away, but helpeth foreward our will to concurre with him. Againe, the whole may be attributed vnto God, conſidering that the habits of grace infuſed, be from him as ſole efficient cauſe of them, our actions indued alſo with grace, being only diſpoſitions and no efficient cauſe of thoſe habits: but this is an high point of ſchoole Diuinitie, very true, but not eaſely to be conceiued of the vnlearned. Phil. 2. v. 13.

One other objection may be collected out of Maſter PERKINS third reaſon, againſt free will, which is touched, as he ſaith, by the holy Ghoſt, in theſe wordes. *When we were dead in ſinnes*. If a man by ſinne become like a dead man, he can not concurre with GOD, in his riſing from ſinne. Ad Epheſ. 2. 2.

Anſwere Sure it is, that he can not before God by his grace hath quickned, and as it were reuiued him, to which grace of God, man giueth his free conſent. How can that be, if he were then dead? Marry, you muſt

remember what hath beene ſaid before: that albeit man in ſinne be dead in the way of grace, yet he liueth naturally, and hath free will in naturall and ciuill actions: which will of his being by grace fortified, & as it were lifted vp vnto a higher degree of perfection, can then concurre & worke with grace to faith, & all good workes neceſſarie to life euerlaſting. (As for example,) a crab-tree ſtocke hath no ability of it ſelfe, to bring forth apples, & therefore may be tearmed dead in that kinde of good fruit: Yet let a ſiance of apples be grafted into it, and it will beare apples: euen ſo albeit our ſower corrupt nature of it ſelf be vnable to fructifie to life euerlaſting, yet hauing receiued into it the heauenly grafte of Gods grace, it is inabled to produce the ſweete fruit of good workes: to which alludeth S. *Iames*. *Receiue the ingrafted word, which can ſaue our ſoules*: againe what more dead then the earth? and yet it being tilled and ſowed, doth bring forth, and beare goodly corne: now the word and grace of God is compared by our Sauiour himſelfe vnto ſeede, and our hartes vnto the earth that receiued it: what meruaile then if we otherwiſe dead, yet reuiued by this liuely ſeede, doe yeelde plenty of pleaſing fruit.

Cap. 1.

Math. 13.

Hauing hitherto explicated the ſtate of the queſtion, and ſolued ſuch obiections as may be gathered out of M. PERKINS againſt it, before I come to his ſolution of our arguments, I will ſet downe ſome principall places, both out of the Scriptures, and auncient Fathers, in defence of our Doctrine, becauſe he propoſeth but fewe for vs, & miſapplieth them too.

Geneſ. 4.

Firſt then, God ſayeth to *Cain*. *If thou doe well, ſhalt thou not receiue a reward? But if thou doe euill, thy ſinne will preſently be at the gates, but the appetit of it, ſhall be vnder thee, & thou ſhalt beare dominion ouer it*. Here is playne mention made of the power, which that euill diſpoſed man *Cain*, had not to ſinne, if he had liſted; which was (no doubt) by the aſſiſtance of Gods grace, and on the other ſide, that grace did not infallibly drawe him to good, but left it to his free choiſe, whether he would follow it or no. And becauſe they, who ſeeke out all manner of ſtarting holes, wreſt theſe wordes *of ruling and bearing ſway*, as ſpoken of his brother *Abel*, and not of ſinne: firſt to ſee their iniquity, marke the text, where is no mention of *Abel*, neither in that verſe, nor in the next before; but expreſſe mention is made of ſinne in the next wordes before: therefore thoſe pronounes, (that are to be referred to the wordes next before) muſt needes in true conſtruction be referred to ſinne, and not to his brother. Beſides, this playne conſtruction of the text, Saint *Auguſtine* followeth, ſaying as it were to *Cain*. *Hold thy ſelfe content, for the conuerſion of it, ſhall be to thee, and thou ſhalt rule ouer it. What* (ſaith he) *ouer his brother? God forbidde, that ſo wicked a man ſhould rule ouer ſo good*: Ouer what then? *But he ſhall rule ouer ſinne*. See how manifeſtly that worthie Doctor hath preuented their cauill. And if it were neede, I might joyne with him

Lib. 15. de ciuit. c. 7.

that

that moſt skilfull Father in the Hebrue text, S. *Ierome*, who in the perſon of God expoundeth it thus. *Becauſe thou haſt free will, I admoniſh and warne thee, that thou ſuffer not ſinne to ouercome thee, but doe thou ouercome ſinne.* In queſt. Hebraice.

The ſecond is taken out of this text of *Deut.* *I call this day* (ſayeth Moyſes) *heauen and earth to witnes, that I haue ſet before you, life, and death, benediction, & malediction, therefore chooſe life, that thou maiſt liue and thy ſeede.* Which words were ſpoken in vayne, if it had not beene in their power, by the grace of God, to haue made choiſe of life: or if that grace would haue made them doe it infallibly, without their conſent. Vnto theſe two places of the old Teſtament, (one vnder the law of *Nature*, and the other vnder *Moyſes* law) let vs couple two more out of the newe Teſtament. Cap. 30. 1

The firſt may be thoſe kinde wordes of our Sauiour vnto the Iewes. *Ieruſalem, Ieruſalem, &c. how often would I haue gathered together thy children, as the hen doth her chickens vnder her winges, & thou wouldeſt not:* Which doe playnlie demonſtrate that there was no want, either of Gods help inwardly, or of Chriſts perſwaſion outwardly, for their conuerſion: and that the whole fault lay in their owne refuſing, and withſtanding Gods grace, as theſe wordes of Chriſt doe playnlie witnes, *and thou wouldeſt not.* Math. 23.

The laſt teſtimony is in the Reuelat. where it is ſaid in the perſon of God. *I ſtande at the dore and knocke, if any man ſhall heare my voyce and open the gates, I will enter in to him, and will ſuppe with him, and he with me.* Marke well the wordes: God by his grace, knockes at the dore of our hartes, he doth not breake it open, or in any ſort force it, but attendeth, that by our aſſenting to his call, we open him the gates, and then, lo he with his heauenly giftes will enter in: otherwiſe he leaues vs. What can be more euident in confirmation of the freedome of mans will, in working with Gods grace? Cap. 3.

To theſe expreſſe places taken out of Gods word, let vs joyne the teſtimonie of thoſe moſt auncient Fathers, againſt whoſe workes the Proteſtants can take no exception. The firſt ſhall be that excellent learned Martir *Iuſtinus* in his Apologie, who vnto the Emperour *Antonine* ſpeaketh thus. *Vnleſſe man by free will could flie from foule diſhoneſt deedes, and follow thoſe that be faire and good; he were without fault, as not being cauſe of ſuch thinges as were done. But we Chriſtians teach that mainkinde by free choiſe, and free will, doth both doe well, and ſinne.*

To him we will joyne that holy Biſhoppe and valiant Martir *Irenæus*, who of free will writeth thus, *not only in workes, but in faith alſo, our Lord reſerued liberty, and free dome of will vnto man*: ſaying, *be it done vnto thee, according to thy faith.* Lib. 4. c. 72.

I will adde to that worthy companie, S. *Cyprian*: who vpon thoſe words of our Sauiour, *will you alſo depart*, diſcourſeth thus. *Our Lord did not bitterly inueigh againſt them, which forſooke him, but rather vſed theſe gentle ſpeeches to his* Ioan. 6. Lib. 1. Ep. 3

Apoſtles, will you alſo goe your way: and why ſo? Marry obſeruing and keeping (as this holy Father declareth) *that decree by which man left vnto his liberty, and put vnto his free choiſe, might deſerue vnto himſelfe, either damnation, or ſaluation.* Theſe three moſt auncient, and moſt skilfull in Chriſtian Religion, and ſo zealous of Chriſtian truth, that they ſpent their bloud in confirmation of it, may ſuffice to certifie any indifferent reader; what was the iudgement of the auncient and moſt pure Church, concerning this article of free will: ſpecially when the learnedſt of our Aduerſaries, confeſſe al Antiquity, (excepting only S. *Auguſtine*) to haue beleeued & taught free wil. Heare the wordes of one, for all. *Mathias Illyricus* in his large, long lying hiſtorie, hauing rehearſed touching free will, the teſtimonies of *Iuſtine Ireneus* and others, ſaith. *In like manner* Clement, *Patriarch of Alexandria, doth* Cent. 2. c. 4. col. 59. *euery where teach free will, that it may appeare* (ſay theſe Lutherans) *not only the Doctors of that age to haue beene in ſuch darknes, but alſo that it did much encreaſe in the ages following.* See the wilfull blindnes of hereſie. *Illyricus* confeſſing the beſt learned in the pureſt times of the Church, to haue taught free will: yet had rather beleeue them to haue beene blindly ledde, by the Apoſtles and their beſt Schollers, who were their Maſters: then to eſpy & amend his owne error. Theſe principall pillers of Chriſts Church were in darknes belike as Proteſtants muſt needes ſay: & that proude Perſian & moſt wicked heretike *Manes* (of whome the *Manichees* are named) who firſt denyed free will, beganne to broach the true light of the newe Goſpell.

Here I would make an end of citing Authorities, were it not that *Caluin* 2. Iust. ca. 2. q. 4. ſayeth, that albeit al other auncient writers be againſt him, yet S. *Auguſtine* as he vaunteth, is clearly for him in this point, but the poore man is fouly deceiued, aſwell in this, as in moſt other matters. I will briefly proue, and that out of thoſe workes which S. *Auguſtine* wrote after the Pelagian hereſie was a foote; for in his others, *Caluin* acknowledgeth him to haue taught free will. Of our freedome in conſenting to Gods grace, he thus De ſpirit. & lit. 34. defineth, *to conſent to Gods calling, or not to conſent, lyeth in a mans owne will.* Againe: *Who doth not ſee euery man to come, or not to come, by free will? but this free De gra. Chri. 14. will may be alone, if he doe not come, but it cannot be but holpen, if he doe come.* In an Ad ſimpli. q. 2. other place, *that we will (doe well) God will haue it to be his and ours; his, in calling vs; ours, in following him.* Yea more: *To Chriſt working in him, a man doth cooTract. 72. in Ioan Ep 47. perate, that is, worketh with him, both his owne iuſtification, and life euerlaſting:* will you here him ſpeake yet more formally for vs. *We haue dealt with your brethren and ours, as much as we could: that they would hold out and continue in the ſound Catholike faith; the which neither denieth free will, to euill or good life, nor doth attribute ſo much to it, that it is worth any thing without grace.* So according to this moſt worthy Fathers iudgement, the ſound Catholike faith doth not deny free will, as the old *Manichees* and our newe Goſpellers doe; nor

eſteeme

esteeme it without grace able to doe any thing toward saluation, as the Pelagians did. And to conclude, heare S. *Augustines* answere vnto them, who say, that he, when he commendeth grace, denyeth free will. *Much lesse would I say, that which thou lyingly dost affirme me to say. free will to be denied, if grace be commended, or grace to be denied, if free will be commended.* Lib. 4. con Iul. c. 8.

Nowe in fewe wordes I will passe ouer the objections which he frameth in our names. But misapplieth them.

First Obiection. That man can doe good by nature, as giue almes, doe Iustice, speake the truth, *&c.* And therefore will them without the helpe of grace. This argument we vse to proue libertie of will in ciuill and morall matters, euen in the corrupted state of man, and it doth demonstrate it: and M. PERKINS in his third cōclusion doth graunt it. And his answere here is farre from the purpose, for albeit (saith he) touching the substance of the worke it be good, yet it faileth both in the beginning, because it proceedes not from a pure hart, and a faith vnfeigned: and also in the end, which is not the glory of God.

Answere. It faileth neither in the one nor other: for that almes may issue out of a true naturall compassion, which is a sufficient good fountayne to make a worke morally good: faith and grace to purge the hart, & are necessary only for good and meritorious workes: Againe being done to relieue the poore mans necessity, GOD his Creator and Master, is thereby glorified. And so albeit the man thought not of GOD in particuler: yet GOD being the finall end of all good, any good action of it selfe, is directed towardes him, when the man putteth no other contrary end thereunto.

2. *Obiection.* God hath commaunded all to beleeue and repent, therefore they haue naturall free will, by vertue whereof being helped by the spirit of God, they can beleeue. The force of the argument consisteth in this, that GOD being a good Lord, will not commaund any man to doe that, which he is no way able to doe.

Ans. M. PERKINS answereth in effect (for his wordes be obscure) that GOD commaundeth that, which we be not able to performe, but that which we should doe: Then I hope he will admitte that he will enable vs by his grace to doe it, or else how should we doe it. God surely doth not bind vs by commaundement to any impossible thing, he is no tyrant, but telleth vs, *that his yoke is sweete, and his burthen easie.* And S. *Iohn* witnesseth, *that his commaundements are not heauy.* He was farre off from thinking that GOD would tie any man by lawe, to doe that which he was altogether vnable to performe. This in the end M. PERKINS himselfe approueth. Mat. 11. Ioh. 5.

3. *Ob.* If man haue no free wil to sin, or not to sin, then no man is to be punished

niſhed for his ſinnes, becauſe he ſinneth by a neceſſitie, not to be auoyded.

He anſwereth, that the reaſon is not good; for, though man cannot but ſinne, yet is the fault in himſelfe, and therefore is to be puniſhed. Againſt which, I ſay that this anſwere ſuppoſeth that which is falſe, to wit, that a man in ſinne, cannot chooſe but ſinne: For by the helpe of God, who deſireth all ſinners conuerſion, and thereunto affordeth grace ſufficient; a ſinner in a moment, may call for grace and repent him: and ſo chooſe whether he will ſinne or no, and conſequently hath free wil to ſin or not to ſin: And that example of a bankerupt is not to purpoſe, for he cannot when he will, ſatiſfie his creditours, who content not themſelues with his repentance, without repay of their money, as God doth.

1. Pet. 3.

Nowe concerning the force of this argument, heare Saint *Auguſtines* opinion. *De duab. animab. contr. Manich.* in theſe wordes. *Neither are wee here to ſearch obſcure books to learne, that no man is worthy of diſprayſe or puniſhment, which doeth not that, which he cannot doe: for* (ſaith he) *doe not ſhepheardes vpon the downes, ſing theſe thinges? doe not poetes vpon the ſtages, acte them? Doe not the vnlearned in their aſſemblies, and the learned in their libraries acknowledge them? Doe not maiſters in the ſcholes, & Prelats in the pulpits, & finally al mankind throughout the whole world, confeſſe and teach this?* to wit, that no man is to be puniſhed, becauſe he did that, which he could not chooſe but doe. Should he not then (according to S. *Auguſtines* cenſure) be hiſſed out of all honeſt companie of men, that denieth this ſo manifeſt a truth; confeſſed by all Mankinde? How groſſe is this hereſie, that ſo hoodeth a man, and hardneth him, that be he learned, yet he bluſheth not to deny roundly, that which is ſo euident in reaſon, that euen naturall ſence, doth teach it vnto ſheepheards. God of his infinite mercie, deliuer vs from this ſtraunge light of the newe Goſpell.

CHAPTER. 2.

OF ORIGINALL SINNE.

OVR CONSENTS.

M. PERKINS FIRST CONCLVSION.

Pag. 28.

THEY ſay, naturall corruption after Baptiſme is aboliſſed, and ſo ſay we: but let vs ſee, how farre forth it is aboliſſed. In originall ſinne are three thinges. Firſt, the puniſhment: which is the firſt and ſecond death: ſecond, guiltines, which is the binding vp of the creature vnto puniſhment: third, the fault, or the offending of God: vnder which I comprehend our guiltines in *Adams* firſt offence, as alſo the corruption of the hart, which is a naturall inclination and proneſſe

neſſe to any thing that is euill, or againſt the law of God. For firſt we ſay that after Baptiſme in the regenerate, the puniſhment of Originall ſinne is taken away: *For there is no condemnation* (ſaith the Apoſtle) *to them that are in* CHRIST IESVS. Rom. 8. 1

For the ſecond, that is guiltines, we further condeſcend and ſay, that it is alſo taken away in them that are borne anewe. For conſidering there is no condemnation to them, there is nothing to binde them to puniſhment. Yet this caueat muſt be remembred, namely, that the guiltines is remoued from the perſon regenerate, but not from the ſinne in the perſon. But of this more hereafter.

Thirdly, the guilt in *Adams* firſt offence is pardoned. And touching the corruption of the hart, I auouch two thinges. Firſt, that the very power and ſtrength, whereby it raigneth in man, is taken away in the regenerate. Secondly, that this corruption is aboliſhed (as alſo the fault of euerie actuall ſinne paſt.) So farre forth as it is the fault and ſinne of the man in whome it is. In deede it remaines till death, and it is ſinne, conſidered in it ſelfe, ſo long as it remaines; but it is not imputed to the perſon. And in that reſpect, is as though it were not, itbeing pardoned. *Hitherto* M. PER.

Annotations vpon our Conſent.

Firſt, we ſay not, that the puniſhment of Originall ſinne is in it, or any part of it, but rather a due correction, and as it were an expulſion of it: this is but a peccadilio: but there lurketh a Serpent in that caueat; that the guiltines of Originall ſinne is remoued from the perſon regenerate, but not from the ſinne in the perſon. The like he ſaith afterward of the fault, that it is a ſinne ſtill in it ſelfe. remayning in the man till death, but it is not imputed to him, as being pardoned. Here be quillets of very ſtrange Doctrine: the ſinne is pardoned, and yet the guiltines of it, is not taken away. Doth not a pardon take away from the fault pardoned, all bond of puniſhment due vnto it, and conſequently all guiltines belonging to it? Who can denie this, vnleſſe he knowe not, or care not what he ſay: If then Originall ſinne be pardoned, the guiltines of it is alſo remoued from it ſelfe. Againe, what Philoſophy, or reaſon, alloweth vs to ſay, that the offendour being pardoned for his offence, the offence in it ſelfe remayneth guilty? as though the offence ſeperated from the perſon, were a ſubſtance, ſubject to lawe, and capable of puniſhment: can Originall ſinne in it ſelfe die the firſt and ſecond death, or be bound vp to them? What ſenceleſſe imaginations be theſe? Againe, how can the fault of Originall ſinne remayne in the man renewed by Gods grace, although not imputed? can there be two contraries in one part of the ſubject at once? can there be light and darknes in the vnderſtanding, vertue and vice in the will at the ſame inſtant? can the ſoule be both truely conuerted to God, and as truely

auerted from him at one time? is Christ now agreed to dwell with Belial? and the holy Ghost content to inhabite a body subject to sinne? all which must be graunted contrary to both, Scripture, and natural sence, if we admitte the fault and deformity of sinne to remayne in a man renewed, and indued with Gods grace: vnlesse we would very absurdly imagine that the fault and guilt of sinne were not inherent and placed in their proper subjects, but were drawne thence, and penned vp in some other odde corner.

Remember also gentle Reader, that here Master PERKINS affirmeth the power, vvhereby the corruption of the hart raigneth in man, is taken away in the regenerate: which is cleane contrarie vnto the first proposition, of his first reason following, as shall bee there proued.

OVR DISSENT.

LET *vs nowe come vnto the difference, which is betweene vs. The Catholikes teach, that Originall sinne is so farreforth taken away by Baptisme, that it ceaseth to bee a sinne properly: the effectes of it remayning, are an inperfection and weakenesse, both in our vnderstanding, and will, and a want of that perfect subordination of our inferiour appetite vnto reason, as was, and would haue beene, in Originall iustice: which make the soule apt and ready to fall into sinne, like vnto tinder, which although it bee not fire of it selfe, yet is fit to take fire: yet say they, that these reliques of Originall sinne be not sinnes properly, vnlesse a man doe yeelde his consent vnto those euill motions:* Master PERKINS teacheth otherwise. *That albeit Originall sinne bee taken away in the regenerate in sundry respectes, yet doth it remayne in them after Baptisme, not onely as a want, and weakenesse, but as a sinne, and that properly, as may be proued by these reasons,* Saint *Paul* saith directly: *It is no more I, that doe this, but sinne that dwelleth in me, that is Originall sinne;* The Papists answere, *That it is called there, sinne improperly, because it commeth of sinne, and is an occasion of sinne.* I approue this interpretation of Saint *Paul*, as taken out of that auncient and famous Papist Saint *Augustine*: who saith expresly: *Concupiscence,* (whereof the Apostle speaketh) *although it be called sinne, yet is it not so called, because it is sinne, but for that it is made by sinne: as writing is called the hand, because it is made by the hand.* And in an other place repeating the same, addeth. *That it may also be called sinne, for that it is the cause of sinne: as cold is called sloathfull, because it makes a man sloathfull:* so that the most profound Doctor Saint *Augustine* is stiled a formall Papist by M. PERKINS, and shall be as well coursed for it by the playne circumstances of the place: For saith he, that Saint *Paul* there takes sinne properly,

8. Rom. 7.

Li. 1. cont. duas Epist. Pelag. cap. 10.

Lib. 1. de nuptiis & Concup. cap. 25.

appeares

appeares by the wordes following, *That this sinne dwelling in him, made him to doe the euill which he hated.* Howe proues this, that sinne there must be taken properly: it rather proues, that it must be taken improperly: for if it made him doe the euill, which he hated: then could it not bee sinne properly, for sinne is not committed, but by the consent and liking of the will: But Saint *Paul* did not like that euill, but hated it, and thereby was so farre off from sinning, that he did a most vertuous deede in resisting and ouercomming that euill. As witnesseth Saint *Augustine*, saying: *Reason sometimes resisteth manfully, and ruleth raging concupiscence; which being done, wee sinne not, but for that conflict are to bee crowned.* Lib. 2 de Gen. cont. Manich. cap. 14.

This first circumstance then alleaged by M. PERKINS, doth rather make against him, then for him. Now to the second.

O wreatched man that I am, who shall deliuer me from this body of death? Here is no mention of sinne: howe this may be drawne to his purpose, shall be examined in his argument where he repeateth it: so that there is not one poore circumstance of the text which he can finde, to proue Saint *Paul* to take sinne there properly: Nowe I will proue by diuers, that he speakes of sinne improperly.

First, by the former part of the same sentence: *It is not I that doe it:* All sinnes is done and committed properly by the person in whome it is: but this was not done by Saint *Paul.* ergo.

Second, out of those wordes, *I knowe there is not in me that is in my flesh, anie good:* And after. *I see an other lawe in my members, resisting the lawe of my minde.* Thus: sinne properly taken is seated in the soule: but that was seated in the flesh, *ergo* it was no sinne properly.

The third and last, is taken out of the first wordes of the next Chapter: *There is now therefore no condemnation to them that are in* CHRIST IESVS, *that walke not according to the flesh, &c.* Whence I thus argue: there is no condemnation to them, that haue that sinne dwelling in them, if thy walke not according vnto the fleshly desires of it: therefore it is no sinne properly: *For the wages of sinne is death,* this is eternall damnation: Rom. 6. Nowe to M. PERKINS Argument in forme as he proposeth it. *That which was once sinne properly, and still remayning in man, maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable, that is sinne properly: But Originall sinne doth all these.* ergo.

The *Maior*, which (as the learned knowe) should consist of three wordes, contaynes foure seuerall pointes, and which is worst of all, not one of them true.

To the first; that which remayneth in man after Baptisme, commonly called Concupiscence, was neuer a sinne properly: but onely the materiall

teriall part of ſinne, the formall and principall part of it, conſiſting in the depriuation of Originall iuſtice, and a voluntary auerſion from the lawe of GOD, the which is cured by the Grace of GOD, giuen to the baptiſed, and ſo that which was principall in Originall ſinne, doth not remayne in the regenerate: neither doth that which remayneth, make the perſon to ſinne, (which was the ſecond point.) vnleſſe he willingly conſent vnto it, as hath beene proued heretofore: it allureth & intiſeth him to ſinne, but hath not power to conſtrayne him to it, as M. PERKINS alſo himſelfe before confeſſed. Nowe to the third, *and intangleth him in the puniſhment of ſinne*: howe doth Originall ſinne intangle the regenerate in the puniſhment of ſinne; If all the guiltines of it be remoued from his perſon, as you taught before in our Conſent. *Mendacem memorem eſſe oportet*: Either confeſſe that the guilt of Originall ſinne is not taken away from the regenerate, or elſe you muſt vnſay this, that it intangleth him in the puniſhment of ſinne: nowe to the laſt clauſe that the reliques of Originall ſinne make a man miſerable, a man may be called wreatched and miſerable, in that he is in diſgrace with God, and ſo ſubject to his heauy diſpleaſure: and that which maketh him miſerable in this ſence, is ſinne: but S. *Paul* taketh not the word ſo here, but for an vnhappy man expoſed to the danger of ſinne, and to all the miſeries of this world, from which we ſhould haue beene exempted, had it not beene for Originall ſinne, after
1. Cor. 15. which ſort he vſeth the ſame word. *If in this life onely we were hoping in Chriſt, we were more miſerable then all men*: not that the good Chriſtians were farthest out of Gods fauour, and more ſinnefull then other men: but that they had feweſt worldly comforts, and the greateſt croſſes, and thus much in confutation of that formall argument. Now to the ſecond.

Infantes Baptiſed, die the bodely death before they come to the yeares of diſcretion: but there is not in them anie other cauſe of death, beſides Originall ſinne, for
Rom. 5. & Rom. 5. *they haue no actuall ſinne: and death is the wages of ſinne* as the Apoſtle ſaith, *death entred into the world by ſinne.*

Anſwere. The cauſe of the death of ſuch Innocentes, is either the diſtemperature of their bodies, or externall violence: and God who freely beſtowed their liues vpon them, may when it pleaſeth him as freely take their liues from them, eſpecially when he meanes to recompence them with the happy exchaunge of life euerlaſting. True it is, that if our firſt parentes had not ſinned, no man ſhould haue died, but haue beene both long preſerued in Paradiſe, by the fruit of the wood of life, and finally tranſlated without death into the Kingdome of heauen: and therefore is
Rom. 5. it ſaid moſt truely of S. *Paul. death entred into the world by ſinne.* But the other
Rom. 6. place, *the wages of ſinne is death*, is fouly abuſed, for the Apoſtle there by death vnderſtandeth eternall damnation, as appeareth by the oppoſition

of it

of it to life euerlasting: and by sinne there meaneth not Originall, but Actuall sinne, such as the Romans committed in their infidely, the wagis where of if they had not repented them, had bin hell fire: now to inferre that Innocents are punished with corporall death, for Originall sinne remayning in them: becaufe that eternall death is the due hire of Actuall sinne, is either to shewe great wante of judgement, or else very strangelie to preuert the wordes of Holy scripture. Let this also not be forgotten, that he himselfe acknowledged in our Consent: that the punishment of Originall sinne was taken away in Baptisme from the regenerate: howe then doth he here say, that he doth die the death for it?

M. PERKINS third reason: *That which lusteth against the spirite, and by lusting tempteth, and in tempting intiseth and draweth the hart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate is such:* ergo.

Answere. The first proposition is not true: for not euery thing that intiseth vs to sinne, is sinne: or else the Apple that allured *Eue* to sinne, had beene by nature sinne: and euery thing in this world one way or an other tempteth vs to sinne: according vnto that of S. *Iohn. All that is in the world, is the Concupiscence of the flesh, and the Concupiscence of the eyes, and Pride of life:* 1. Epl. 2. So that it is very grosse to say, that euery thing which allureth to sinne, is sinne it selfe, and as wide is it from all morall wisedome to affirme, that the first motions of our passions be sins. For euen the very heathen Philosophers could distinguish, betweene sodaine passions of the minde and vices: teaching that passions may be bridled by the vnderstanding, and brought by due ordering of them into the ring of reason, and so made vertues rather then vices. And that same text which M. PERKINS bringeth to perswade these temptations to be sinnes, proues the quite contrary. *God tempteth no man; but euerie man is tempted, when he is drawen away by his owne concupiscence, and is allured: afterward when concupiscence hath conceaued, it bringeth forth sinne:* Iacob 1. Marke the wordes well. First, Concupiscence tempteth, and allureth by some euill motion, but that is no sinne, vntill afterward it doe conceiue, that is, obtayne some liking of our will, in giuing eare to it, and not expelling it so speedely as we ought to doe the suggestion of such an enemie: the which that most deepe Doctor Saint *Augustine*, sifteth out very profoundly in these wordes. *When the Apostle Saint* Iames *saith, euery man is tempted, being drawne away and allured by his Concupiscence, and afterward Concupiscence, when it hath conceiued, bringeth forth sinne: Trulie in these wordes, the thing brought forth is distinguished, from that which bringeth it forth. The damme is concupiscence, the sole is sinne. But concupiscence doth not bring sinne forth, vnlesse it conceiue,* (so then it is not sinne of it selfe) *and it conceiueth not, vnlesse it drawe vs, that is, vnlesse it obtayne the consent of our will, to commit euill.* Lib. 6. in Iul. cap. 5. The like exposition of the same place,

and the difference betweene the pleasure tempting, that runneth before, and the sinne which followeth after, *Vnlesse we resist manfully*, may be seene in S. *Cirill*, so that by the iudgement of the most learned auncient Fathers, that text of S. *Iames* cited by M. PERKINS, to proue concupiscence to be sinne, disputeth it very soundly: to that reason of his, *Such as the fruit is, such is the Tree*: I answere, that not concupiscence, but the will of man is the Tree: which bringeth forth, either good, or badde fruit, according vnto the disposition of it: concupiscence is onely an intiser vnto badde.

Lib. 4. in Iohan. ca. 11.

But S. *Augustine* saith, *That concupiscence is sinne, because in it there is disobedience against the rule of the minde, &c.* I answere, that S. *Augustine* in more then twenty places of his workes teacheth expresly, that concupiscence is no sinne, if sinne be taken properly: wherefore, when he once calleth it sinne, he taketh sinne largely as it comprehendeth, not onely all sinne, but also all motions and intisements to sinne; in which sence concupiscence may be tearmed sinne: but is so called very seldome of S. *Augustine*, but more commonly an euill, as in the same worke, is to be seene euidently: where he saith; *That grace in Baptisme doth renewe a man perfectly, so farre forth as it appertayneth to the deliuerance of him from all manner of sinne; but not so, as it freeth him from all euill*: so that concupiscence remayning after baptisme, is no manner of sinne, in S. *Augustines* iudgement: but may be called euill, becausse it prouoketh vs to euill, to this place of S. *Augustine* I will joyne that other like, which M. PER. quiteth in his 4. reason: where he saith, *that sinnes dwelleth alwayes in our members*. The same answere serueth that sinne there, is taken improperly: as appeareth by that he seates it in our mēbers: for according vnto S. *Augustine* and all the learned, the subject of sinne being properly taken, is not in any part of the body, but in the will and soule, and in the same passage he signifieth plainly, that in baptisme all sinnes and iniquity is taken away, and that there is left in the regenerate, onely an infirmity or weakenes.

Lib. 5 con. Iulianum cap. 3.

Lib. 6. cap. 5.

Tract. 41. in Iohan.

M. PERK. 4. reason is taken from the record of the auncient Church: *Charity in some is more, in some lesse, in some nine, the highest degree of all which cānot be increased, is in none, as long as a man liues vpon earth: and as long as it may be increased, that which is lesse then it should be, is in fault: by which fault it is, that there is no iust man vpon earth, that doth good and sinneth not, &c. For which also though we profit neuer so much, it is necessary for vs to say, forgiue vs our debtes, though all our worst deedes and thoughts be already forgiuen in Baptisme.* Answere. That here is neuer a word touching concupiscence, or to proue originall sinne to remayne after baptisme, which is in question: but onely that the best men for want of perfect Charity, doe often sinne venially, which we graunt. M. PER. hauing thus strongly (as you see) fortified his position with that one sentence of S. *Augustine* (which hath also nothing for his purpose) in

Aug. Epist. 29.

steede

steede of all antiquity: confesseth ingenuously, that S. *Augustine* in sundry places denieth concupiscence to be sin: but expoundes him to meane, that it is not sinne in that person, but in it selfe: which is already confuted: for sinne that it is an accident, and so properly inherent in his subject, cannot be at all, if it be not in some person, and the sinne of the same person. But if the protestant reader desire to be well assured of S. *Augustines* opinion in this point: let him see what their Patriarke *Iohn Calum* saith of it: where thus he writeth. *Neither is it needefull to labour much in searching out what the old writers thought of this point, when one* Augustine *may serue the turne: who with great diligence hath faithfully collected togither all their sentences. Let the readers therefore take out of him, if they desire to haue anie certainty of the iudgement of antiquity.* Hitherto somewhat honestly: What followeth? *Moreouer betweene him and vs, this is this difference: that he truly dares not call the disease of concupiscence a sinne, but to expresse it, is content to vse the word of infirmity, then loe doth he say, that it is made sinne, when the acte of our consent doth ioyne with it. But we hold that very thing to be sinne, wherewith a man is in any sort tickled.* Obserue first, good Reader, that S. *Augustines* opinion with him carrieth the credit of all antiquity: Which is the cause that I cite him more often against them. Secondly, that he is flatly on our side: teaching concupiscence not to be sinne, vnlesse we doe consent vnto it. Lastly, learne to mislike the blinde boldnes of such Masters: who hauing so highly commended S. *Augustines* iudgement in this very matter, and aduised all men to followe it: Doth notwithstanding flie from it himselfe. Presuming that some would bee so shalowe-witted as not to espie him, or else content to relie more vpon his onely credit, then vpon the authority of all the auncient Fathers. For a tast of whose consent with S. *Augustine* in this question, I will here put the sentences of some fewe, that I neede not hereafter returne to rehearse them.

Lib. 3. Instit. cap. 3 num. 10.

S. *Chrisostome* saith, *Passions be not sinnes of themselues, but the vnbridled excesse of them doth make sinnes: And that I may for example sake touch one of them: concupiscence is not a sinne; but when passing measure it breakes his boundes, then loe it is adulterie; not in regard of concupiscence, but in respect of the excessiue and vnlawfull riot of it.*

Homil. 11. in epist. ad Rom.

S. *Bernard* (whome M. PERKINS often citeth against vs, and these may sometimes be alleadged for vs) hath these wordes: *Sinne is at the dore, but if thou doe not open it, it will not enter in: lust tickleth at the hart; but vnlesse thou willingly yeeld vnto it, it shall doe thee no hurt: withholde thy consent, and it preuayleth not.*

Serm. de ex tribul.

S. *Aug.* and S. *Cirill*, haue beene cited already, S. *Hier.* and S. *Greg.* shall be hereafter: who with the confession of *Calum*, may serue sufficently to proue, that approued antiquity is wholy for vs. And if any desire to know

the

the founder of our aduersaries Doctrine in this point: let him reade the 64. heresie recorded by that auncient & holy Bishoppe *Epiphanius*: where he registreth one *Proclus* an old rotten sectary to haue taught, that sinnes are not taken away in Baptisme, but are onely couered, which is as much to say, as sinne remayneth still in the person regenerate, but is not imputed to him. Which is just M. PERKINS, and our Protestants position.

Now let vs come vnto the argumentes, which the Church of Rome (as M. PERKINS speakes) alleageth to proue Concupiscence in the regenerate, not to be sinne properly.

1. Objection. *In Baptisme men receiue perfect and absolute remission of sinne: Which being pardoned, is taken quite away, and therefore after Baptisme, ceaseth to be sinne:* M. PERKINS answereth, that it is abolished in regard of imputation, that is, is not imputed to the person, but remaines in him still. This answere is sufficiently (I hope) confuted in the Annotations vpon our consent: in confirmation of our Argument, I will adde some
Iohan. 13. 5. textes of holy Scripture: First, *He that is washed, needeth not but to wash his feete, for he is wholy cleane.* Take with this, the exposition of Saint *Gre-*
Lib. 9. Ep. 39. *gory* the great, our Apostle; *He cannot* (saith he) *be called wholie cleane in whome anie part or parcell of sinnes remayneth:* But let no man resist the voice of truth, who saith, he that is washed (in Baptisme) is wholy cleane: therefore, there is not one dramme of the contagion of sinne left in him, whom the cleanser himselfe, doth professe to be wholy cleane. The very same
Epist. ad Oceanum. doth the most learned Doctor S. *Ierome* affirme: saying. *How are we iustified and sanctified, if anie sin be left remayning in vs?* Againe if holy king *Dauid* say.
Psal. 50. *Thou shalt wash me, and I shall be whiter then snowe:* how can the blackenes of hell still remayne in his soule? briefly it cannot be but a notorious wronge vnto the pretious bloud of our Sauiour, to hold that it is not as well able to purge and purifie vs from sinne, as *Adams* transgression was of force to infect vs. Yea the Apostle teacheth vs directly, that we recouer more
Rom. 5. by Christs grace, then we lost through *Adams* fault, in these wordes: *But not as the offence, so also the gift, for if by the offence of one, manie died; so much more the grace of God, and the gift in the grace of one man Iesus Christ, hath abounded vpon many.* If then we through Christ, receiue more abundance of grace, then we lost by *Adam*, there is no more sin left in the newlie baptised man, then was in *Adam* in the state of innocencie, albeit other defectes, and infirmities doe remaine in vs, for our greater humiliation, and probation: yet all filth of sinne is cleane scoured out of our soules, by the pure grace of God powred abundantly into it in Baptisme: and so our first Argument stands insoluble. Now to the second.

2. Object. *Euery sinne is voluntary, and not committed without the consent of man: but this concupiscence whereof we talke, hath no consent of man, but riseth*

against

againſt his will: therefore is no ſinne. M. PERKINS anſwereth; *That ſuch actions as are vſed of one man towardes an other, muſt be voluntary, but ſinne towards God, may be committed without our conſent. For euery want of conformity vnto the lawe euen in our body, although againſt our will, be ſinnes in the Court of conſcience.* Reply: full litle knowes this man what belongeth to the Court of conſcience: there ſecret faultes in deede be examined, but nothing is taken for ſinne by any one learned in that faculty, which is done without a mans free conſent: all of them holding with S. *Auguſtine. That ſinne is ſo voluntarie an euill, that it cannot be ſinne, which is not voluntary*: And to ſay with M. PERKINS that any want of conformity to reaſon in our body is ſinne, is ſo abſurd: that a man might (that were true) be damned from a dreame, how well ſoeuer diſpoſed he went to ſleepe: if he chaunce to dreame of vncleannes, whereupon doth enſue any euill motion in his fleſh. This paradoxe of ſinning without a mans conſent is ſo contrary vnto both, naturall, and ſupernaturall reaſon that S. *Auguſtine* auerreth. *Neither any of the ſmale number of the learned, nor of the multitude of the vnlearned to hold, that a man can ſinne without his conſent.* What vnlearned, learned men then are ſtart vp in our miſerable age, that make no bones to denie this, and greater matters too.

Lib. 3. de lib. arb. cap. 17.

Li. de vera Relig. c. 14.

The third reaſon for the Catholikes is this: *Where the forme of ame thing is taken away, there the thing it ſelfe ceaſeth: but in baptiſme, the forme of originall ſinne is taken away*: ergo. M. PERKINS ſhifteth in aſsigning a wronge forme: affirming vs to ſay, that the forme of originall ſinne is the guiltines of it: which we hold to be neither the forme, nor matter of it, but as it were the proper paſsiō following it. See S. *Thomas:* who deliuereth for the forme of originall ſinne, the priuation of originall juſtice, which juſtice made the will ſubject to God.

1. 2. q. & art. 3.

The deordination then of the will, Miſtres & cōmaunder of all other points in man, made by the priuation of originall juſtice: is the forme of originall ſinne, and the deordination of all other parts of man, (which by a common name is called concupiſcence, as that learned Doctor noteth,) is but the materiall part of that ſinne, ſo that the will of the regenerate being by grace through Chriſt rectified, and ſet againe in good order towardes the lawe of God, the forme of originall ſinne, which conſiſted in deordination of it, is taken quite away by baptiſme, and ſo conſequently the ſinne it ſelfe, which can not be without his proper forme, as the argument doth conuince.

4. Object. *Laſtlie ſaieth* M. PERKINS *for our diſgrace they alleadge that we in our Doctrine teach, that originall ſinne after baptiſme is onely clipped or pared like the heare of a mans head, whoſe rootes remayne in the fleſh, growing and encreaſing after they be cut as before.* His anſwere is, *that they teach in the very firſt inſtant of*

the conuersion of a sinner, sinne to receiue his deadly wound in the roote, neuer after to be recouered. Conferre this last answere with his former Doctrine (good Reader,) and thou maist learne what credit is to be giuen to such Masters: no more constant then the winter. *Here sinne is deadly wounded in the roote, there it remayneth still with all the guiltines of it, although not imputed, there it still maketh the man to sinne, intangleth him in the punishment of sinne, and maketh him miserable:* All this he comprehended before in this first reason, and yet blusheth not here to conclude, that he holdeth it at the first: *Neither clipped nor pared, but pulled vp by the rootes:* In deede they doe him a fauour, who say that he holdeth sinne to be clipped, and as it were razed, for albeit haire razed grow out againe, yet is there none for a season: but this originall sinne of his is alwayes in his regenerate, in vigour to corrupt al his workes, and to make them deadly sinnes. But let this suffice for this matter.

CHAPTER. 3.

OF THE CERTAYNTIE OF SALVATION.

OVR CONSENTS.

M. PERKINS FIRST CONCLVSION.

Pag. 37. *WE hold and beleeue, that a man in this life, may be certayne of saluation: and the same doth the Church of Rome teach.*

M. P. 2. Conclu. *We hold, that a man is to put certayne affiance in Gods mercy, in Christ for the saluation of his soule: and the same holdeth the aforesaid Romane Church.*

M. P. 3. Conclu. *We hold, that with assurance of saluation in our hartes is ioyned doubting, and there is no man so assured of his saluation, but he at sometime doubteth thereof, especially in the time of temptation: and in this the Papists agree with vs.*

Not so Sir.

M. P. 4. Conclu. *They goe further and say, that a man may be certayne of the saluation of men, and of the Church, by Catholike faith: and so say we.*

M. P. 5. Conclu. *They hold, that a man by faith may be assured of his owne saluation, through extraordinary reuelation:* In this sence onely the first conclusion is true.

M. P. 6. Conclu. *The sixt, and second be all one: that we may be assured of our saluation, in regard of God that promiseth it: though in regard of our selues, and our owne indisposition we cannot.*

THE DISSENT.

1. *WE hold, that a man may be certayne of his saluation in his owne conscience euen in this life, and that by an ordinary and speciall faith. They hold,*

that

that a man is certayne, of his ſaluation, only by hope, both hold a certayntie: we by faith, they by hope.

2. *We ſay our certayntie is infallible: they, that it is onely probable.*

3. *Our confidence in Gods mercy, in Chriſt commeth from certayne and ordinarie faith, theirs from hope:* falſe. Thus much of the difference, now let vs come to the reaſons, too and fro.

Here M. PERKINS contrary to his cuſtome, giueth the firſt place to our reaſons, which he calleth obiections, and endeuoureth to ſupplant them: and afterward planteth his owne. About the order I will not contend, ſeing he acknowledgeth in the beginning that he obſerueth none, but ſet downe thinges as they came into his head. Otherwiſe he would haue handled Iuſtification before Saluation. But following his method, let vs come to the matter.

The firſt Argument for the Catholike partie is this.

1. Obiection. *Where is no word of God, there is no faith, for theſe two are Relatiues. But there is no word of God: ſaying,* Cornelius *beleeue thou* Peter, *beleeue thou that thou ſhalt be ſaued: therefore there is no ſuch ordinary faith, for a man to beleeue his owne particular ſaluation.*

M. PERKINS anſwere.

Although there be no word of God to aſſure vs of our particular ſaluation: Yet is there an other thing as good, which counteruailes the word of God, to witte, the Miniſter of God applying the generall promiſes of ſaluation vnto this and that man. Which when he doth, the man muſt beleeue the Miniſter, as he would beleeue Chriſt himſelfe, and ſo aſſure himſelfe by faith of his ſaluation.

Reply. Good Sir, ſeing euery man is a lyar, and may both deceiue, and be deceiued, and the Miniſter telling may erre: how doth either the Miniſter knowe, that the man to whome he ſpeaketh is of the number of the elect? or the man be certayne that the Miniſter miſtaketh not, when he aſſureth him of his ſaluation. To affirme as you doe, that the Miniſter is to be beleeued aſwell as if it were Chriſt him ſelfe, is playne blaſphemie. Equalling a blinde and lying creature, vnto the wiſedome and truth of God. If you could ſhewe out of Gods word, that euery Miniſter hath ſuch a commiſſion from Chriſt, then had you anſwered the argument directly, which required but one warrant of Gods word: but to ſay that the aſſurance of an ordinary Miniſters word counteruailes Gods word, I can not ſee what it wanteth of making a pelting Miniſter Gods mate. On the other ſide to auerre that the Miniſter knowes who is predeſtinate (as it muſt be graunted, he doth if you will not haue him to lie when hee ſaith to *Peter*, thou art one of the elect,) is to make him of GODS priuie Councell, without anie warrant for it in Gods word: Yea Saint *Paul* not obſcurely ſignifying the contrarie in theſe wordes.

2 Tim. 2. 19 *The sure foundation of God standeth having this seale: our Lord knoweth who be his.* And none else, except he reueale it vnto them. M. PERKINS then flieth from the assurance of the Minister, and leaues him to speake at randon, as the blind man casts his clubbe; and attributeth all this assurance vnto the partie himselfe, who hearing in Gods word, *Seeke yee my face*, in his hart answereth. *Lord I will seeke thy face:* And then hearing God say, *Thou art my people*, saith againe. *The Lord is my God.* And then loe without al doubt he hath assurance of his saluation. Would yee not thinke that this were rather some seely old Womans dreame, then a discourse of a learned Man? How knowe you honest man, that those wordes of God spoken by the Prophet 2000. yeares past, to the people of Israell, are directed to you? Mine owne hart, good Sir, telles me so. How dare you build vpon the perswasion of your owne hart any such assurance? When as in holy writ Ierem. 17. it is recorded. *Wicked is the hart of man, & who shall knowe it?* Are you ignorant how *Saul* before he was S. *Paul*, being an Israelit, to whome those wordes appertayned, perswading himselfe to be verie assured of his faith, was notwithstanding fouly deceiued, and why may not you farre more vnskilfull then he be in like manner abused. Moreouer suppose that this motion commeth of the holy Ghost, and that he trulie sayeth, *The Lord is God*, how long knoweth he that he shall be able to say so truly? When our Sauiour Matth. 22. CHRIST IESVS assureth vs that many be called, but fewe of them are chosen to life euerlasting. How knoweth he then assuredly, that he being once called, is of the predestinate? M. PERKINS sayeth, that he who beleeueth, knoweth that he beleeueth. Be it so; if he beleeue aright, and medle no further then with those thinges, which be comprehended within the boundes of faith: But that the certayntie of saluation is to be beleeued, is not to be begged, but proued, being the mayne question, he sayeth further that he who trulie repēteth, knoweth that he repenteth: he knoweth in deede by many probable conjectures, but not by certaintie of faith: Heb. 9. as witnesseth that holy person. *If God come to me*, (as he doth to all repentant sinners,) *I shall not see him, and if he depart away from me, I shall not vnderstand it:* Which is sufficient to make him thankefull, yea if he receiued no grace at all, yet were he much beholding vnto God, who offred him his grace, and would haue freely bestowed it vpon him, if it had not beene through his owne default. And thus our first Argument stands in his full strength and vertue, that no man can assure himselfe by faith of his saluation, because there is no word of God that warranteth him so to doe.

The second is. It is no article of the creede, that a man must beleeue his owne saluation, and therefore no man is bound thereunto.

M. PERKINS answereth. *That euerie article of the Creede contaynes this particular faith of our owne saluation, namely three: First* (saith he) *to beleeue in*

God

God, is to beleeue that God is our God, and to put our truſt in him for our ſaluation.

Anſwere. I admitte all this, and adde more (that M. PERKINS be no longer ignorant of the Catholike knowledge of the creede,) that we muſt alſo loue him with all our hart and ſtrength: thus we vnderſtand it more fully then he: Yet finde not out that thirteenth article, *Thou muſt beleeue thine owne particular ſaluation.* For albeit, I beleeue and truſt in God, yet not being ſure of my loue towardes him, I am not aſſured of ſaluation, for as S. *Iohn* teſtifieth. *He that loueth not, abideth in death.* 1. Iohn. 3.

So I anſwere to the ſecond article, named by M. PERKINS, that is, I beleeue that God of his infinite mercie, through the merits of Chriſts paſſion doth pardon all thoſe, who being hartely ſorry for their ſinnes, doe humbly confeſſe them, and fully purpoſe to leade a newe life: that I my ſelfe am ſuch a one; I doe verely hope, becauſe I haue as farreforth as I could, to my knowledge performed thoſe thinges, which God requires of me, but becauſe I am but a fraile creature, and may perhaps not haue done all that ſo well as I ought, or am not ſo well aſſured of that, which by Gods helpe I haue done, I can not beleeue it, for in matter of faith (as you ſhall heare ſhortly,) there can be no feare or doubt.

The like anſwere is giuen to the article of life euerlaſting. I beleeue that I ſhall haue life euerlaſting, if I fulfill that which our Sauiour taught the younge man, demaunding what he muſt doe to haue life euerlaſting: to witte, if I keepe all Gods commaundements, but becauſe I am not aſſured that I ſhall ſo doe (yea the Proteſtants (though falſely,) aſſure vs that no man by any helpe of Gods grace can ſo doe.) I remayne in feare. But (ſaith M. PERKINS) the Diuell may ſo beleeue the articles of the creede, vnleſſe we doe apply thoſe articles to our ſelues. Firſt, I ſay the Diuell knowes to be true all that we doe beleeue, and therefore are ſaid by Saint *Iames* to beleeue, but they want a neceſſarie condition of faith, that is a Godly and deuout ſubmiſsion of their vnderſtanding vnto the obedience of faith, and ſo haue no faith to ſpeake properly. Againe they truſt not in God for ſaluation, nor indeuour not any manner of way to obtayne ſaluation, as Chriſtians doe, and ſo there is greate difference betweene their beleefe in the articles of the creede, and ours. Math. 19.

M. PERKINS in his firſt exception grauntes. *That commonly men doe not beleeue their ſaluation, as infallibly as they doe the articles of the faith* (yet ſaith he) *ſome ſpeciall men doe.* Pag. 54.

Whereof I inferre by his owne confeſsion, that our particular ſaluation is not to be beleeued by faith: for whatſoeuer we beleeue by faith, is as infallible as the word of God, which aſſureth vs of it. Then if the common ſort of the faithfull doe not beleeue their ſaluation, to be as infallible as the articles of our creede, yea as Gods owne word, they are not by faith aſſu-

red of it. Now that some speciall good men, either by reuelation from God, or by long exercise of a vertuous life, haue a great certainty of their saluation, we willingly confesse: but that certainty doth rather belong to a well grounded hope, then to an ordinary faith.

The third reason for the Catholikes, is, that we are bidden to pray daily for the remission of our sinnes. But that were needelesse, if we were before assured, both of pardon and saluation.

Mat. 6.

M. PERKINS answereth, *First, that we pray daily for the remission of new sinnes committed that day.* Be it so. What needes that, if we were before assured of pardon? *Marry* (saith he) *because our assurance was but weake and small, our prayer is to encrease our assurance.* Good Sir, doe you not see how you ouerthrowe your selfe? If your assurance be but weake and small, it is not the assurance of faith, which is as great, and as strong, as the truth of God.

We giue God thankes for those giftes, which we haue receaued at his bountifull handes, and desire him to encrease, or continue them, if they may be lost. But to pray to God to giue vs those thinges we are assured of by faith, is as fond, and friuolous, as to pray him to make Christ our Lord to be his Sonne, or that there may be life euerlasting to his Saints in heauen, of which they are in full and assured possession. And so these three Arguments by M. PERKINS propounded here for vs, are verie substantiall and sufficient, to assure euery good Christian, that he may well hope for saluation doeing his dutie, but may not without great presumption, assure him by faith of it. To these I will adde two or three others, which M. PERKINS afterwardes seekes to salue, by his exceptions as he tearmes them. To his first exception, I haue answered before. The second I will put last for orders sake; and answere to the third first, which is:

Pag. 56. *The Catholikes say, we are indeede to beleeue our saluation on Gods part, who is desirous of all mens saluation, very rich in mercy, and able to saue vs, but our feare riseth in regard of our selues, because the promises of remission of sinnes de-*

Luke 13. *pend vpon our true repentance:* Vnlesse you doe penance, ye shall all perish. *And the promises of saluation, is made vpon condition of keeping Gods commande-*

Mat. 19. *ments.* If thou wilt enter into life keepe the commandements. Againe,

2. Tim. 2. *No man shall be crowned, except he combat lawfully. Now we not knowing whether we shall well performe these thinges required by God at our handes, haue iust cause to feare, lest God do not on his part, performe that which he promiseth vpon such conditions.*

To this M. PERKINS answereth, *That for faith, and true repentance, euery man that hath them, knoweth well that he hath them.* To which I reply, that for faith being rightly taken, it may be knowne of the party that hath it, because it is a light of the vnderstanding, and so being like a lampe, may be easelie

easely seene: but true repentance requires besides faith, both hope, and charitie, which are seated in the darke corners of the will, and cannot by faith be seene in themselues, but are knowne by their effects: which being also vncertayne doe make but conjectures and a probable opinion, so that place of S. *Paul* may be omitted where he saith. *Proue your selues whether you be in faith or no.* 2. Cor. 13. Because we accord that it may be tryed by vs, whether we haue faith or no: although I knowe well, that S. *Paules* wordes carry a farre different sence. But let that passe as impertinent. To the other. *That we haue receiued the spirit, which is of God, that we might know the thinges which are giuen of God.* 1. Cor. 2. 12. What thinges these are which the spirit reuealeth to vs, S. *Paul* teacheth in the same place, *That which the eye hath not seene, nor eare hath heard, &c. God hath prepared for them, that loue him: but to vs, God hath reuealed by his spirit:* All this is true: but who they be that shall attayne to that blessed Banquet by God so prepared, God onely knoweth, & by his spirit reuealeth it to very fewe. And will you learne out of S. *Ierome* that auncient Doctor, the cause why: *Therefore* (saith he) *it is put ambiguous and left vncertayne, that while men are doubtfull of their saluation, they may doe penance more manfully, and so may moue God to take compassion on them.* In 3. caput Ione.

An other reason of this vncertayntie, yeeldeth Saint *Augustine* in these wordes: *In this place of temptation, such is our infirmity, that assurednes, might engender pride.* De cor. & gra. cap 13. To this agreeth S. *Gregory*, saying: *If we knowe our selues to haue grace, we are proude.* Lib. 9. moral. cap. 17. So that to strike downe the pride of our harts, and to humble vs, and to make vs trauaile more carefully in the workes of mortification, God doth not ordinarily assure men at the first of their owne saluation: but to cheere vp their hartes on the other side, doth put them in great hope of it, like to a discreet and good Lord, who will not at the first entrance into his seruice; infeafe his seruant in the fee simple of those lands, which after vpon his good deserts he meaneth to bestowe on him. This is an other kinde of Doctrine, then that which M. PER. in his last supply deliuereth, to witte: *That if we regard our owne indisposition, we must despaire, because we be not worthy of his mercie.* Not so good Sir. Because we knowe that he bestoweth mercy vpon the vnworthie, at the first justification of a sinner, but will not admitte into the Kingdome of heauen any vnworthy, but giues men grace while they liue to worke, that they are made worthy of his heauenly Kingdome according to that: *They shall walke with me in whites, because they are worthie,* Apoc. 3. 4. but of this more fully in the chapter of merits.

The fift reason for our opinion is taken out of M. PER. second exception, to witte; howsoeuer a man may be assured for his present state, yet no man is certaine of his perseuerance to the end. And therefore, although we might be assured of our Iustification, yet can we not be certaine of our Saluation. *For he only that perseuereth to the end, shall be saued.* M. PERK. answere

answere is, that prayer doth assure vs to perseuer to the end: for God biddes vs pray, that we fall not into temptation, and promiseth an issue
1. Cor. 10 forth: So then the assurance dependes vpon prayer, and not vpon our former faith. What then if we doe not pray so as we should? may not the enemy then, not only wound, but kill vs to? it cannot be denyed: and therein, as in diuers other workes of pietie, many haue bin too too slacke, as the pitifull fall of thousands haue taught vs. *Oh* saith M. PERKINS, *it cannot be, that he which was once a member of Christ, can euer after be wholy cut off*. O shameless assertion, and contrary to many playne textes, and examples of holy Scriptures: Doth not our Sauiour say in expresse words,
Ioh. 15. *That euery branch in me not bearing fruit, he will take it away*? And againe, *If any abide not in me, he shall be cast forth as the branch, and shall wither, and be cast into the fire*: which doth demonstrate, that some which were members of Christ, be wholy cut off, and that for euer. Are we not by faith made members of Christ by our aduersaries owne confession? and doth not
Luke 8. our blessed Sauiour say, expounding the parable of the sower, *That the seede which fell vpon the rocke, doth signifie them, who with ioy receiue the word, and these* (saith he) *haue no roote, but for a time they beleeue, and in time of temptation,*
1. Tim. 1. 19. *reuolt*. Doth not Saint *Paul* in expresse tearmes say, *That some hauing faith and good conscience, expelling good conscience, haue made shipwracke of their faith:*
1. Tim. 4. of whome were by name, *Hymenæus*, and *Alexander*. The like, *That in the*
2. Tim. 6. *the last dayes, some shoulde reuolt from the faith:* Againe, *That some for couetousnesse sake, had erred from the faith*. And for example amongst other, take *Saul* the first King of Israell, who was at his election (as the
1. Reg. 19. holy Ghost witnesseth) so good a man, *that there was no better then he in Israell*, and yet became reprobate, as is in the Scripture signified. The like is
1. Reg. 15. & 16. probable of *Salomon*, and in the newe Testament of *Iudas* the traytor, and *Simon Magus* whome S. *Luke* saith, *that he also himselfe beleeued*, and after be-
Act. 8. came an Arch-heretike, and so died: the like almost may be verefied of all Arch-heretikes, who before they fell, were of the faithfull.

But what neede we further proofe of this matter, seeing that this is cosen german, if not the very same, with one of that infamous heretike *Io-*
Heref. 83. *uinians* erronious articles, condemned, and registred by S. *Hierome*, and S.
Li. 2. cont. Ioui. *Augustine*, who held, that just men after Baptisme could not sinne, and if they did sinne, they were indeede washed with water, but neuer receiued the spirit of grace: his ground was, that he which had once receiued the spirit of grace, could not sinne after, which is just M. PERKINS proposition: so that to vpholde an errour, he falleth into an olde condemned heresie. And which is yet more absurd, in the next confirmation, he letteth slippe at once a brace of other heresies, these be his wordes. *And if by sinne one were wholy seuered from Christ for a time, in his recouery he is to be bap-*

tised

vsed the second time. Where you haue first rebaptizing, which is the principall error of the Anabaptists, and withall the heresie of the Nouatians, who held that if any in persecution denied Christ after baptisme, there was no remedie left in Gods Church, for their recouerie: but must be left to God; so saith M. PERKINS, for that of rebaptizing he seemes to bring in *ex absurdo*: so that the common saying is, verified in him, (*one absurdity being graunted, a thowsand followe after.*) But doth he knowe no other meanes then Baptisme to recouer one cut off from Christ? hath he forgotten that corrupted sentēce of the Prophet, wherewith they beginne their common prayer? *What houre soeuer a sinner doth repent him of his sinne*, &c. With them repentance, and with vs the Sacrament of Penance, serue a man at any time of his life to be reconciled to Christ.

But we must answere vnto that of S. *Iohn*. *They went out from vs, but they were not of vs, for if they had beene of vs, they would haue continued with vs.* I answere. If they went out from vs, they were before with vs: which confirmeth our assertion, that men may departe from their faith, and Christes profession: but such men were not indeede of the number of the elect, of which S. *Iohn* was, for then either they would haue continued with them in the Christian faith, or else by hartie repentance would haue returned vnto it, backe againe, which is S. *Augustines* owne exposition. And these be the Arguments for the Catholikes, which M. PERKINS through his confused order toucheth here, and there. To which I will adde, one taken out of the wordes of S. *Paul*. *But thou by faith dost stand, be not to highly wise, but feare, if God hath not spared the naturall boughes lest perhaps he will not spare thee neither.* And againe. *Worke your saluation, with feare and trembling.* There be aboue an hundred such textes in holy write, wherein the Holy Ghost exhorteth vs to stand in feare of our saluation, out of which I thus frame my argument.

1. Ioan. 2.

De bono perse. c. 8.

Rom. 11. 20.

Phil. 2. 12.

No man must stand in feare of that, of which he is by faith assured. But the faithfull must stand in feare of their saluation. Ergo, *they be not assured of it by faith.*

The *Minor* or second proposition is playnlie proued by these places, cited before the *Maior* is manifest: there is no feare in faith, he that feareth, whether the thing be assured or no, can not giue a certayne assent thereunto: *Dubius in fide infidelis est*. Put the case in an other article, to make it more euident: He that feareth, whether there be a God or no, doe we esteeme that he beleeueth in God. So he that feareth whither IESVS CHRIST be God? is he a Christian? hath he a true faith? You must needes answere no. So he that feareth whether he shall be saued or no, can haue no faith of his saluation.

To these inuincible reasons grounded vpon Gods word, let vs joyne some playne testimonies, taken aswell out of the holy Scripture, as out

of the auncient Fathers. Firſt, what can be more manifeſt to warrant vs, that the faithfull haue not aſſurance infallible of their ſaluation, then theſe
Eccleſ. 9. wordes of the Holy Ghoſt. *There be iuſt* (and therefore faithfull) *and wiſe men, and their workes be in the hand of God, and neuertheleſſe a man doth not knowe whether he be worthy of hatred or loue, but all thinges are kept vncertayne for the time to come.* Where is then the Proteſtants certayntie. And becauſe one heretike cauilleth againſt the Latine tranſlation, ſaying that a word or two of it may be otherwiſe torned, heare how S. *Ierome*, who was moſt cunning
Coment. in hunc locum. in the Hebrewe text, doth vnderſtand it. The ſence is, (ſaith he.) *I haue found the workes of iuſt men, to be in the hand of God, and yet themſelues not to knowe whether they be loued of God or no.*

An other playne teſtimonie is taken out of S. *Paul*, where he ſheweth that it is not in vs to judge of our owne juſtice, but we muſt leaue to God
1. Cor. 4. the judgement of it, theſe be the wordes. *I am not guiltie in conſcience of any thing, but I am not iuſtified herein, but he that iudgeth me is our Lord, therefore iudge not before the time vntill our Lord doe come, who alſo will lighten the hidden thinges of darknes, and will manifeſt the councell of the hart, and then the prayſe ſhall be to euery man, of God.* So that before Gods judgement by Saint *Paules* teſtimonie, men may not aſſure themſelues of their owne juſtice, much leſſe of their ſaluation, how innocent ſoeuer they finde themſelues in their owne con-
Serm. 5 in Pſal. 118. ſciences. See vpon this place S. *Ambroſe*, S. *Baſill*, *Theodoret* on this place, who
De conſtitut. monaſt. c. 2. al agree, that men may haue ſecret faults, which God onely ſeeth, & therefore they muſt liue in feare, and alwayes pray to be deliuered from them. For the reſt let Saint *Auguſtines* teſtimonie, (whome our aduerſaries acknowledge to be the moſt diligent and faithfull regiſter of all antiquity) be ſufficient. This moſt iudicious, and holy Father thus defineth this
De verb. Domini. ſer. 35. matter: *As long as we liue here, we our ſelues can not iudge of our ſelues, I doe not ſay what we ſhall be to morrowe, but what we are to day.* And yet more directly.
De ciuit. Dei lib. 11. c. 12. *Albeit holy men are certayne of the reward of their perſeuerance, yet of their owne perſeuerance, they are found vncertayne. For what man can knowe that he ſhall perſeuer, and hold on in the action and encreaſe of iuſtice vntill the end, vnleſſe by ſome reuelation he be aſſured of it from him, who of his iuſt, but ſecret iudgement doth not enforme all men of this matter, but deceiueth none: So no iuſt man is aſſured of his ſaluation by his ordinarie faith: by extraordinarie reuelation, ſome man may be aſſured, the reſt are not.* Which is juſt the Catholike ſentence. And becauſe S. *Bernard* is by our aduerſaries, cited for them in this point, take his teſtimonie in as preciſe tearmes as any Catholike at this time ſpeaketh. Thus he
Serm. 1. de Septuag. writeth. *Who can ſay, I am one of the elect, I am one of the predeſtinat to life, I am*
Eccleſ. 9. *one of the number of the children? Who* (I ſay) *can thus ſay, the ſcripture crying out againſt him. A man knoweth not, whether he be worthy of loue or hatred. Therefore we haue no certayntie, but the confidence of hope doth comfort vs, that we be not*

vexed

vexed at all with the perplexitie of this doubt. The word of GOD (according to Saint *Bernard*,) cryeth out against all them, that certaynlie assure them selues of their saluation: whereon then doe they build their faith that beleeue it.

If it may be permitted to joyne moderne opinions with auncient, badde men, with good, I could proue by the testimonie of euery principall sect of this time, that all other sectaries were deceiued in this their perswasion of their saluation. For both, Lutherans, Caluinists, and Anabaptists (to omitte the rest) doe hold euerie one of themselues assured of their saluation, and yet each sect holdeth euery one not of his owne band assured of damnation: so that by the sentence of the Lutherans, all Caluinists, and Anabaptists, are miserably deceiued when they assure themselues of their saluation: In like manner if the Anabaptists be true censurers, both Lutherans, and Caluinists and all other, not of their heresie, erre fouly, when they beare themselues in hand that they shall be saued. Certayne it is therefore by the consent of all the world, that very manie who assure themselues of saluation, are in deede assured of damnation.

With the testimonies of the auncient Doctors for vs, I pray thee gentle Reader, conferre those which M. PERKINS in his sixt reason allead- Pag. 57.
geth against vs. First, Saint *Augustine* in these wordes. *Of an euill seruant,* De verb.
thou art made a good child, therefore presume not of thine owne doing, but of the Domini.
grace of Christ. It is not arrogancy, but faith to acknowledge, what thou hast recci- serm. 28.
ued, it is not pride, but deuotion. What word is here of certayntie of saluation? but that it belongeth to a faithfull man, to confesse himselfe much bound to God, for calling of him to be his. Which euery Christian must doe, hoping himselfe so to be, and being most certayne, that if he be not in state of grace, it is long of himselfe, and no want on Gods parte. The second place hath not so much as any shewe of wordes for him, thus he speaketh. *Let no man aske an other man, but returne to his owne* Tract. 5. in
hart, and if he finde Charity there, he hath securitie for his passage, from life to Epist. Ioan.
death. What neede was there to seeke charity in his hart, for security of his saluation, if his faith assured him thereof, therefore this text maketh flat against him.

The next Author he citeth is Saint *Hylarie* in these wordes. *The King-* Sup. 5 cap.
dome of heauen which our Lord professed to be in himselfe, his will is that it be hoped, Mat.
for without any doubtfulnes of vncertayne will (*at all*, is an addition) *otherwise there is no iustification by faith, if faith it selfe be made doubtfull.* First, he saith, but as we say, that the Kingdome of heauen is to be hoped for, without anie doubtfulnesse; for wee professe certayntie of hope, and deny onely certayntie of faith, as M. PERKINS confesseth before. And as for faith, we say with him also it is not doubtfull, but very certaine. What ma-

keth this to the purpose, that a man must beleeue his owne saluation when S. *Hilary* speaketh there of faith of the resurrection of the dead. His last
Epist. 107. Author is S. *Bernard*: *Who is the iust man, but he that being loued of God, loues him againe? which comes not to passe but by the spirit, reuealing by faith the eternall promise of God, of his saluation to come, which reuelation is nothing else, but the infusion of spirituall grace, by which the deedes of the flesh are mortified, the man is prepared to the kingdome of heauen, together receiuing in one spirit, that, whereby he may presume, that he is loued, and loues againe*. Note that he saith the reuelation of the spirit, to be nothing else, but the infusion of spirituall graces, and comfort, whereby a man hath some feeling of Gods goodnesse towardes him, by which (as he saith) he may presume, but not beleeue certainlie, that he is loued of God. But let S. *Bernard* in the same place interpret himselfe, there he speaketh thus, as I cited once before. *It is giuen to men to tast before hand, somewhat of the blisse to come, &c. Of the which knowledge of our selues now in part perceiued, a man doth in the meane season glory in hope, but not yet in security.* His opinion then is expresly, that for all the reuelations of the spirit made by faith vnto vs, we are not assured for certainty of our saluation, but feele great joy, through the hope we haue hereafter to receiue it.

This passage of testimonies being dispatched, let vs now come vnto the fiue other reasons which M. PERKINS produceth in defence of their opinion.

The first reason is, *That in faith there are two thinges, the one is an infallible assurance of those thinges which we beleeue*: This we graunt, and therehence proue (as you heard before) that there can be no faith of our particular saluation, because we be not so fully assured of that, but that wee must
Apoc. 3. stand in feare of losing of it, according to that, *Holde that which thou hast, least perhaps an other receiue thy crowne*, But the second poynt of faith, puts all out of question. *For* (saith M. PERKINS) *it doth assure vs of remission of our sinnes, and of life euerlasting in particular*. Proue that Sir, and we neede no
Iohn. 1. more. *It is proued out of S.* Iohn: *As many as receiued him, he gaue them power to be made the sonnes of God, namely, to them that beleeue in his name*. This text commeth much too short: he gaue them power to be the sonnes, that is, gaue them such grace, that they were able, and might if they would, be sonnes of God, but did not assure them of that neither, much lesse that they should so continue vnto their liues end. I omitte his vnsauoury discourse of *eating*, and *beleeuing Christ*, and applying vnto vs his benefittes, (which he might be ashamed to make vnto vs, that admitte no part of it to be true.) I confesse that therein faith hath his part, if it be joyned with charity, and frequentation of the Sacraments. This is it which S. *Paul*
Gal. 3. teacheth, *That not by the workes of* Moyses *lawe, but by faith in Christ Iesus we receiue the promises of the spirit, and shall haue hereafter the performance, if we ob-*

serue

ſerue thoſe thinges which Chriſt hath commaunded vs. But what is this to certainty of Saluation? *But* (ſaith he) *it is the property of faith, to apply Chriſt vnto vs, and proues it out of S.* Auguſtine, *Beleeue and thou haſt eaten:* Againe, *Send vp thy faith, and thou maiſt holde Chriſt in heauen: &c.* To which, and ſuch like authorities, I anſwere, that we finde Chriſt, we holde Chriſt, we ſee Chriſt, by faith, beleeuing him to be the ſonne of God, and redeemer of the world, and Iudge of the quicke and the dead: and wee vnderſtand, and diſgeſt all the myſteries of this holy worde. But where is it once ſaid, in any of theſe ſentences, that we are aſſured of our ſaluation? we beleeue all theſe poyntes and many more: but we ſhall be neuer the neare our ſaluation, vnleſſe we obſerue Gods commaundements, *The ſeruant which knowes his Maſters will, and doth it not, ſhall be beaten with many ſtripes. Then you are my friends* (ſaith our Sauiour) *when you ſhall doe the things which I commaund you*: which we being vncertaine to performe, aſſure not our ſelues of his friendſhip, but when to our knowledge we goe as neare it as we can, and demaund pardon of our wantes, wee liue in good hope of it.

Tract. 25. in Ioh. Luke 12. Ioh. 15.

The ſecond reaſon is, *Whatſoeuer the holy Ghoſt teſtifieth vnto vs, that certainly by faith we muſt beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our ſaluation:* ergo, *the firſt propoſition is true. The ſecond is proued thus, S.* Paul *ſaith, the ſpirit of God beareth witneſſe with our ſpirit, that we are the children of God. The Papiſts to elude this reaſon, alleage, that it doth indeede witneſſe our adoption, by ſome comfortable feeling of Gods fauour towarde vs, which may often be miſtaken, whereof the Apoſtle warneth vs when he ſaith, beleeue not euery ſpirit, but trie the ſpirits, whether they be of God or no. But* (ſaith M. PERKINS) *by their leaue, the teſtimonie of the ſpirit, is more then a bare feeling of Gods grace. For it is called the pleadge and earneſt of Gods ſpirit in our harts. And therefore it takes away all doubting, as in a bargaine, the earneſt giuen, puts all out of queſtion.* I anſwere firſt out of the place it ſelfe, that there followeth a condition on our parts to be performed, which M. PERKINS thought wiſedome to conceale. For S. *Paul* ſaith that the ſpirit witneſſeth with our ſpirits, that we are the ſonnes of God, and coheires of Chriſt, with this condition, *If yet we ſuffer with him, that we may be glorified with him.* So that the teſtimonie is not abſolute, but conditionall, and then if we faile in performance of the condition, God ſtandes free of his promiſe, and will take his *earneſt* backe againe. And ſo to haue receaued the *earneſt* of it, will nothing auaile vs, much leſſe, aſſure vs of ſaluation.

Rom. 8. 1. Ioh. 4. 1. Cor. 1.

This is the direct anſwere to that place, although the other be very good, that the teſtimonie of the ſpirit, is but an inward comfort and joy, which breedeth great hope of ſaluation, but bringeth not aſſurance thereof. This M. PERKINS would refute, by the authority of S. *Bernard,*

Epist. 107. in the place before cited, see the place, and my answere there.

The third reason is, *That which we must pray for by Gods commaũdement, that we must beleeue: but euery man must pray for saluation,* therefore *we must beleeue that we shall haue saluation.* The proposition he confirmeth thus: in euery petition must be two thinges, one a desire of the thing we aske, an other a particular faith to obtaine it, which is proued by Christs wordes: *Whatsoeuer you shall request when you pray, beleeue that you shall haue it, and it shall be done.*

Marke 11.

This Argument is so proper for their purpose, that we returne it vpon their owne heades: *We must pray for saluation*, therefore we are not yet assured of it: For who in his wittes prayeth God to giue him that, whereof he is assured already? And a godly act of faith it is, in that prayer to beleeue that God will giue that, which he is assured of before hand: such foolish petitions cannot please God, and therefore after their doctrine it is to be denied, that any faithfull man may pray for his saluatiõ, but rather thanke the Lord for it. But to answere directly, he who prayeth, must beleeue he shall obtayne that which he prayeth for, if he obserue all the due circumstances of prayer, which be many, but to this purpose, two are required necessarily: the one that he who prayeth be the true seruãt of God, which first excludeth all those that erre in faith, touched in these wordes. *What you of the faithfull shall desire when you pray, shall be giuen you:* The other is, when we request matters of such moment, that we persеuer in prayer, & continue our suite day by day, of these suites of eternall saluation, we must take these words of our Sauiour to be spoken. *We must alwayes pray, and neuer be weary.* And then no doubt, but we shall in the end receiue it. But because we are in doubt, whether we shal obserue those necessarie circũstances of prayer or no, therefore we can not be so wel assured to obtayne our suite, although we be on Gods parte most assured, that he is most bountifull, and readier to giue them, we are to aske.

Luke 18.

1. Ioan 5. But saith M. PERKINS, S. *Iohn* noteth out this particular faith, calling it, *Our assurance, that God will giue vnto vs, whatsoeuer we aske according to his will.* But where finde we that it is Gods will, to assure euerie man at the first entrance into his seruice, of eternall saluation? is it not sufficient to make him an assured promise of it, vpon his faithfull seruice and good behauiour towardes him?

The fourth reason is, *Whatsoeuer God commaundeth, that a man must and can performe. But God commaundeth vs to beleeue our saluation:* ergo, *we must beleeue it.*

The proposition is true, yet commonly denyed by all Protestants, for God commaundes vs to keepe his commaundements, and they hold that to be impossible: but to the assumption: That God commaundes vs to beleeue

beleeue our ſaluation, is proued (ſaith M. PERKINS) by theſe wordes: *Repent and beleeue the Goſpell: Spectatum admiſsi, riſum teneatis amici:* Where is it written in that Goſpel, beleeue your owne particular ſaluation? ſhew vs once but one cleare text for it, and we will beleeue it. I doe beleeue in Chriſt, and hope to be ſaued, through his mercy and merits, but knowe well, *that vnleſſe I keepe his wordes, I am by him likened to a foole, that built his houſe vpon the ſandes.* He commaundes me to watch and pray, leaſt I fall into temptation: and elſe where, warneth me to prepare oyle to keepe my lampe burning againſt his comming, or elſe I am moſt certayne to be ſhut out with the fooliſh Virgins. An hundred ſuch admonitions finde we in holy Scriptures, to ſhake vs out of this ſecurity of our ſaluation, and to make vs vigilant to preuent all temptations of the enemie, and diligent to trayne our ſelues in godly exerciſes of all vertue. Math. 7. Math. 26. Math. 25.

The fift and laſt reaſon is this, *The Papiſts teach aſſurance of hope, euen hence it followeth, that he may be infallibly aſſured, for the property of a true and liuely hope is neuer to make a make a man aſhamed.* Anſwere, hope indeede of heauen makes a man moſt courageouſlie beare out all ſtormes of perſecution, and not to be aſhamed of Chriſts Croſſe, but to profeſſe his faith moſt boldly before the moſt bloudy tyrants of the world, our harts being by charity fortified and made inuincible. And this is that which the Apoſtle teacheth in that place: and ſaith before, *that the faithfull glory in the hope of the ſonnes of God.* And doe not vaunt themſelues of the certainty of their ſaluation. This certainty of hope, is great in thoſe that haue long liued vertuouſly, ſpecially when they haue alſo endured manifolde loſſes, much diſgrace, great wronges and injuries for Chriſts ſake, for he that cannot faile of his word, hath promiſed to requite all ſuch with an hundred folde: But what is this to the certainty of faith, which the Proteſtants will haue euery man to be endued with at his firſt entrance into the ſeruice of God. When as S. *Paul* inſinuateth, that godly men partakers of the holy Ghoſt, yea after they haue taſted the good word of God, and the power of the world to come, that is, haue receiued beſides faith, great fauours of Gods ſpirit, and felt as it were the joyes of heauen, haue after all this ſo fallen from God, that there was ſmall hope of their recouerie. Rom. 5. Ver. 2. Heb. 6

CHAP.

CHAPTER 4.
OF IVSTIFICATION.

M. PERKINS.

Pag. 60. FIRST, *I will set downe the Doctrine on both partes, that it may be seene how farre forth we agree.*

Secondly, *The mayne differences, wherein we are to stand against them, euen to death.*

Our Doctrine touching the iustification of a sinner, I propound in foure rules.

The first Rule. *That iustification is an action of God, whereby he absolueth a sinner, and accepteth him to life euerlasting for the righteousnes, and merits of Christ.*

2. Rule. *That iustification stands in two thinges: First, in the remission of sinnes by the merite of Christs death: Secondly, in the imputation of Christs righteousnes, which is an other action of God, whereby he accounteth and esteemeth that righteousnes which is in Christ, as the righteousnes of that sinner, which beleeueth in him: By Christs righteousnes we are to vnderstand two thinges: first, his sufferings specially in his death and passion: secondly, his obedience in fulfilling the lawe: both which goe together; for Christ in suffering obeyed, and obeying suffered. And the very shedding of his bloud, to which our saluation is ascribed, must not onely be considered, as it is passiue, that is a suffering, but also as it is actiue, that is an obedience, in which he shewed his exceeding loue, both to his father, and vs, and thus fulfilled the lawe for vs.*

3. Rule. *That iustification is from Gods mercies and grace, procured onely by the merite of Christ.*

4. Rule. *That man is iustified by faith alone: because faith is that alone instrument created in the hart by the Holy Ghost, whereby a sinner laieth holde of Christs righteousnes, and applies the same to him selfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this, but faith alone, now of the Doctrine of the Roman Church.*

Because M. PERKINS settes not downe well the Catholikes opinion, I will helpe him out, both with the preparation and justification it selfe, and that taken out of the Councel of Trent. Where the very wordes con-
Sess. 6. c. 6. cerning preparation are these. *Men are prepared and disposed to this iustice, when being stirred vp, and helped by Gods grace, they conceiuing faith by hearing, are freely moued towardes God, beleeuing those thinges to be true, which God doth reueale and promise, ... Nely, that he of his grace doth iustifie a sinner through the redemption, that is in* CHRIST IESVS. *And when knowledging them selues to be sinners, through the feare of Gods iudgementes, they turne them selues to consider the mercie of God, are lifted vp into hope, trusting that God will be mercifull vnto them for Christs sake: and beginning to loue him as the fountayne of all iustice, are there by moued with*

hatred

hatred and detestation of all sinnes. Finally they determine to receiue baptisme, to beginne a new life, and to keepe all Christs commaundements.

After this disposition, or preparation, followeth Iustification, and for that euery thing is best knowne by the causes of it, all the causes of Iustification are deliuered by the Councell in the next Chapter, which briefly are these. *The finall cause of the Iustification of a sinner, is the glorie of God, the glory of Christ, and mans owne iustification: the efficient is God, the meritorious,* CHRIST IESVS *Passions, the instrumentall, is the Sacrament of Baptisme, the onlie formall cause, is inherent iustice, that is, Faith, Hope, and Charity, with the other giftes of the Holy Ghost, powred into a mans soule, at that instant of iustification.* Of the iustification by faith, and the second iustification shall be spoken in their places.

So that we agree in this point, that iustification commeth of the free grace of God, through his infinite mercies, and the merits of our Sauiours Passion, and that all sinnes, when a man is justified, be pardoned him.

The point of difference is this: that the Protestants hold that Christs Passion and obedience imputed vnto vs, becommeth our righteousnes: (for the wordes of justice and justification, they seldome vse,) and not any righteousnes, which is in our selues. *The Catholikes affirme, that those vertues powred into our soules, (speaking of the formall cause of iustification) is our iustice, and that through that, a man is iustified in Gods sight, and accepted to life euerlasting. Although as you haue seene before, we hold that God of his meere mercie through the merits of* CHRIST IESVS *our Sauiour, hath freely bestowed that iustice on vs.* Note that M. PERKINS comes to short in his second rule, when he attributeth the merits of Christs suffringes to obedience; whereas obedience if it had beene without charity, would haue merited nothing at Gods handes.

And whereas M. PERKINS doth say, that therein we raze the foundation, that is as he interpreteth it in his preface, we make Christ a Pseudochrist, we auerre, that herein we doe much more magnifie Christ, then they doe, for they take Christs merits to be so meane, that they doe but euen serue the turne to deface sinne, and make men worthie of the joyes of heauen. Nay it doth not serue the turne, but only that God doth not impute sinne vnto vs. We contrarywise, doe so highly esteeme of our Sauiours inestimable merits, that we hold them wel able to purchase at Gods handes, a farre inferiour justice, and such merits as mortall men are capable of, and to them doe giue such force and value, that they make a man just before God, and worthy of the Kingdome of heauen, as shall be proued. Againe, they doe great iniury to Gods goodnes, wisedome, and justice, in their justification, for they teach, that inward justice, or sanctification, is not necessary to justification; Yea their Ring-leader *Luther* saith. *That the iustified can by no sinnes whatsoeuer, (except he refuse to beleeue) lose their*

ſaluation. Wherein, firſt they make their righteous man, *Like* (as our Sauiour ſpeaketh) *to ſepulchers whited on the out ſide*, with an imputed juſtice, but within, full of iniquity, and diſorder. Then the wiſdome of GOD muſt either not diſcouer this maſſe of iniquity, or his goodneſſe abide it, or his juſtice either wipe it away, or puniſh it: *But* (ſay they) *he ſeeth it well enough, but couereth it with the mantle of Chriſts righteouſneſſe*. Why? can any thing be hid from his ſight? it is madneſſe to thinke it. And why doth he not for Chriſtes ſake deface it, and wipe it cleane away, and adorne with his grace that ſoule, whome he for his ſonnes ſake loueth, and make it worthy of his loue and kingdome. What? is it becauſe Chriſt hath not deſerued it? So to ſay, were to derogate from the infinite value of his merits. Or is it, for that God cannot make ſuch juſtice in a pure man, as may be worthy of his loue and his kingdome? And this were to deny Gods power in a matter that can be donne, as we confeſſe that ſuch vertue was in our firſt father *Adam*, in ſtate of innocencie. And M. PERKINS ſeemes
Pag. 77. to graunt, *That man in this life at his laſt gaſpe, may haue ſuch righteouſneſſe*. If then we had no other reaſon for vs, but that our juſtification doth more exalt the power, and goodnes of God, more magnifie the value of Chriſts merits, and bringeth greater dignity vnto men: our doctrine were much better to be liked, then our aduerſaries, who cannot alleage one expreſſe ſentence, either out of holy Scriptures, or auncient Fathers, teaching the imputation of Chriſts righteouſneſſe vnto vs, to be our juſtification as ſhall be ſeene in the reaſons following, and doe much abaſe both Chriſts merits, and Gods power, wiſdome, and goodneſſe. Now to their reaſons.

M. PERKINS firſt reaſon is this, *That which muſt be our righteouſneſſe before God, muſt ſatisfie the iuſtice of the lawe, which ſaith, doe theſe thinges and thou ſhalt*
Gal. 5. *liue, but there is nothing that can ſatisfie that iuſtice of the lawe, but the righteouſneſſe and obedience of Chriſt*. ergo.

This reaſon is not worth a ruſh, for when he requireth that our juſtice muſt ſatisfie the juſtice of the lawe, I demaund what lawe he meaneth? If
Gal 5. *Moyſes* lawe: of which thoſe wordes, *Doe this and thou ſhalt liue*, are ſpoken.
Gal. 5. Then I anſwere with the Apoſtle. *That you are euacuated, or aboliſhed from Chriſt, that are iuſtified in the lawe*. that is, he is a Iewe and no Chriſtian, that would haue Chriſtian Iuſtice anſwerable to *Moyſes* lawe.

If M. PER. would only that men juſtified, muſt be able to fulfil Chriſts lawe, I then graunt, that they ſo be, by the helpe of Gods grace, which wil neuer faile them, before they faile of their duties. But ſaith M. PER. *That iuſtice of man is vnperfect, and cannot ſatisfie the iuſtice which God requires in his lawe*, and proues it out of *Eſay*, who ſaith, *All our righteouſneſſe is as a men-*
Iſay. 64 *ſtruous, or defiled cloath*. I anſwere that the holy Prophet ſpeaketh thoſe

wordes

wordes in the person of the wicked, and therefore are maddely applied vnto the righteous. That he speaketh of the the wicked, of that nation, and of that time: appeareth playnlie by the text it selfe. For he saith before, *But loe thou hast beene angrie, for we haue offended, and haue beene euer in sinne*, and after; *There is no man that calleth vpon thy name, and standeth vp to take hold by thee*. And although the wordes be generall, and seemes to the vnskilfull to comprehend himselfe also, yet that is but the manner of preachers, and specially of such as become Intercessors for others, who vse to speake in the persons of them, for whome they sue: for if he had reckoned himselfe in that number, he had lyed, when he said: *There is none that call vpon thy name*, when as he immediately calleth vpon him in most vehement sort for mercy, all which the best learned among them marking, confesse that this sentence can not be alleadged against the vertue of good workes. Hence, gather how dexterously M. PERKINS handleth Holy Scripture. That which the Prophet spake of some euill men, of one place, and at one time: that he applyeth vnto all good men, for all times, and all places. Luther and Caluin on this place.

But he will amend it in the next, where he proues out of Saint *Paul*, that a cleare conscience (which is a great part of inherent justice,) can nothing helpe to our iustification. *I am priuie to nothing by my selfe, and yet I am not iustified thereby*. Here is a very prety peece of cousinage. What, doth the Apostle say that he was not iustified by his cleare conscience, nothing lesse: but that albeit, he sawe nothing in himselfe to hinder his iustification, yet GOD who hath sharper ey-sight, might espie some iniquitie in him, and therefore durst not the Apostle affirme himselfe to be iustified, as if he should say, if there be no other fault in mee in GODS sight, then I can finde by mine owne insight, I am iustified, becaus I am guiltie of nothing, and so the place proueth rather the vncertayne knowledge of our iustification, as I haue before shewed. 1. Cor. 4.

But M. PERKINS addeth, that we must remember, that we shall come to judgement, where rigour of justice shall be shewed. We knowe it well, but when there is no condemnation to those that by Baptisme be purged from originall sinne, as he confesseth himselfe, the Apostle to teach in our consents, about originall sinne, what then needeth any iustified man greatly feare, the rigorous sentence of a just judge. And Saint *Paul* saith himselfe in the person of the just: *That he had ranne a good race*, &c. *and therefore, there was a crowne of iustice laid vp for him, by that iust iudge, and not only to him, but all them that loue Christs comming*. And concerning both, inherent iustice, and the ability of it, to fulfill the lawe. And what lawe, heare this one sentence of S. *Augustine*. Pag. 28. Serm. 18. de verb. Apost.

He that beleeueth in him, he hath not that iuſtice, which is of the lawe, albeit the lawe be good, but he ſhall fulfill the lawe, not by iuſtice which he hath of himſelfe, but which is giuen of God, for charity is the fulfilling of the lawe, and from him is this charity powred into our hartes, not certaynlie by our ſelues, but by the Holy Ghoſt which is giuen vs. Now to the ſecond argument.

2. Cor. 5 *He which knew no ſinne, was made ſinne for vs, that we might be made the righteouſnes of God, which is in him:* Hence M. PERKINS reaſoneth thus. *As Chriſt was made ſinne for vs, ſo we are made the righteouſnes of God in him: but Chriſt was made ſinne by imputation of our ſinnes, he being moſt holy: Therefore a ſinner is made righteous, in that Chriſts righteouſnes is imputed vnto him.* I deny both propoſitions, the former becauſe it hath a compariſon in the manner of our juſtification, with the ſinne which Chriſt was made for vs: for in the text of the Apoſtle, there is no ſignification of a ſimilitude that Chriſt was ſo made ſinne, as we are made juſt. That is then M. PER. vayne gloſſe, without any likelyhood in the text. The other propoſition is alſo falſe, for Chriſt was not made ſin by imputation, for ſinne in that place is taken figuratiuely, and ſignifieth according to the expoſition of auncient Fathers, *An hoſte or Sacrifice for ſinne:* Which, Chriſt was truly made: his body being ſacrificed on the Croſſe for the diſcharge of ſinne, and not by imputation.

How theſe wordes of the Apoſtle, *Iuſtice of God*, are to be vnderſtood, ſee Saint *Auguſtine*. One place I will cite for all. *The iuſtice of God* (ſaith he) *through the faith of* CHRIST IESVS, *that is by faith wherewith we beleeue in Chriſt: for as that faith is called Chriſts, not by which Chriſt beleeues, ſo that Iuſtice is called Gods, not where by God is iuſt, both of them, faith and iuſtice, be ours, but therefore they are tearmed Gods, and Chriſts, becauſe through their liberality they are giuen to vs.* Which interpretation may be confirmed out of that place of Saint *Coryſoſtome*, which M. PERKINS citeth, ſaying: *It is called Gods Iuſtice, becauſe it is not of workes, but of his free gift.* So that it is, not that which is in God himſelfe, but ſuch as he beſtoweth vpon vs. And that iuſtice of it ſelfe is pure, and wanteth no vertue to worke that, for which it is giuen, to wit, to make a man righteous. S. *Anſelme* a right vertuous and learned Catholike Arch-biſhoppe of ours ſhall be anſwered, when the place is quoted.

Tract. 26. in Ioan. Item Epiſt. 120. ad honorat. cap. 30. Item in Pſal. 30. Conc. 1. De ſpirit. & lib. c. 9.

Rom. 5. M. PERKINS third reaſon. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhall many be made righteous, marke here a compariſon betweene the firſt and ſecond* Adam, *heuce I reaſon thus; As by the diſobedience of* Adam *men were made ſinners, ſo by the obedience of Chriſt, are they made righteous: but men are made ſinners by imputation of* Adams *ſinne vnto them, and not only by propagation of naturall corruption,* ergō: *by imputation of Chriſts iuſtice we are made righteous.*

Anſwere. The compariſon I allowe, becauſe it is the Apoſtles, and deny that men are made ſinners by imputation of *Adams* fault. And ſay that e-

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uery one deſcended of *Adam* by naturall propagation, hath his owne perſonall iniquity ſticking in them, which is commonly called Originall ſin, and an high point of Pelagianiſme is it, to deny it. For albeit we did not taſte of the forbidden fruit in proper perſon, yet receiue we the nature of man, polluted with that infection really, and not by imputation. And ſo the compariſon ſerues not at all M. PERKINS turne, but beareth very ſtrongly againſt him, it being thus framed: *As by* Adams *diſobedience many were made ſinners, euen ſo by Chriſts obedience many ſhall be iuſtified: This is his Maior.* Now to the *Minor. But by* Adams *diſobedience they were made ſinners, by drawing from him, euery one his owne proper inherent iniquity, in like manner we are iuſtified by Chriſt, not by imputation of his iuſtice, but by our inherent iuſtice, which is powred into our ſoules, when we are in Baptiſme borne a new in him.* See what penurie of poore arguments they haue, that to make ſome ſhew of ſtore, are forced to propound ſuch as make manifeſtly againſt them.

His fourth reaſon. *The Papiſts make Chriſts obedience their ſatisfaction, but ſatisfaction is equall to iuſtice, therefore they muſt make it aſwell their iuſtice as ſatisfaction.* For the *Maior* he citeth *Bellarmin.* I haue read the Chapter, & finde no ſuch wordes, further I ſay, there is a great difference betweene ſatisfaction for mortall ſinnes, and juſtification: for ſatisfaction can not be done by vs; for the guilt of mortall ſinne is infinite, being againſt an infinite Majeſtie, and ſo no creature can make full ſatisfaction for it: wherefore the infinite valour of Chriſts ſatisfaction is neceſſarily required, who hauing taken away the guilt of eternall puniſhment, due to ſinnes, leaueth vs his grace to ſatisfie for the temporall payne of it, as ſhall be in his due place, declared more at large. Lib. 2. de Iuſtif. c. 7.

Againe, a man muſt needes haue his ſinnes pardoned, and grace giuen him, before he can make any kinde of due ſatisfaction, for he muſt be in the ſtate of grace before he can ſatisfie, wherfore he muſt needes flie to the benefit of Chriſts ſatisfaction: There is nothing like in juſtification, for firſt to make a man juſt in Gods ſight, requires no infinite perfection, but ſuch as a meere man is very well capable of, as all muſt needes confeſſe of *Adam* in the ſtate of Innocencie, and of all the bleſſed Soules in heauen who be juſt in Gods ſight. Neither is it neceſſary to be infinite, for to be worthy of the joyes of heauen, which be not infinite as they are enjoyed of Men or Angels, either who haue all thinges there in number, weight, and meaſure. Briefly, it is a moſt eaſie thing for one man to pay the debts of an other, but one man can not beſtowe his wiſedome or juſtice on an other, and not credible, that God (whoſe judgement is according to truth) will repute a man for juſt, who is full of iniquity: no more then a ſimple man will take a Black-moore for white, although he ſee him cloathed in a white ſute of apparell.

M. PERKINS last reason, is taken from the consent of the auncient Church, And yet citeth (sauing one two liues) nothing out of any auncient writer, nor out of any other, but out of only S. *Bernard*, who liued 1000. yeare after Christ, so that he signifieth that there is litle releefe to be had in Antiquity. Which *Caluin* declareth more playnlie, for he commonly setting light by all other in this question, rejecteth also S. *Augustine* saying. Li. 3. instit. ca. 11. num 15. *Yea not the sentence of* Augustine *himselfe is to be receiued in this matter, who attributeth our sanctification to grace, wherewith we are regenerate in newnes of life by the spirit.* And *Kemnitius* in the first parte of his examination of the Councell of Trent, saith: *We contend not how the Fathers take iustification*, and a litle after. *I am not ignorant that they spake otherwise then we doe of it.* Therefore M. PERK. had reason to content himselfe with some fewe broken sentences of later writers. But was S. *Bernard* trowe you in this one point a Protestant? Nothing lesse his wordes be these. Epist. 190. *The iustice of another is assigned vnto man, who wanted his owne: man was indebted, and man made payment, &c.* But better let his owne reason there cited, serue for exposition of his former wordes, which is this. *For why may not iustice be from an other, aswell as guiltines is from an other:* Now guiltines from *Adam* is not by imputation, but euery one contractes his owne, by taking flesh from him, euen so justice is from Christ powred into euery man, that is borne againe of water and the holy Ghost. In the second place he saith: *That mans iustice is the mercifulnes of God:* that is, *by Gods free grace and mercy it is bestowed vpon vs.* With S. *Bernard* in the third place, we acknowledge that we haue no justice of our owne, that is from our selues, but from the goodnes of God, through the merits of our blessed Sauiours passion, read his first sermon, vpon these wordes of the Prophet *Isaie. Vidi Dominum, &c.* There you shall see him speake playnlie of Ser. 1. super Isaiam. inherent justice, and how it is a distinct thing from the justice of Christ. An other broken peece of a sentence, there is cited out of S. *Augustine.* In psal. 22. *Christ made his iustice our iustice.* That is, by his justice, he hath merited justice Tract. 27. in Ioan. for vs, as he expoundeth himselfe. *What is this, the iustice of God, and the iustice of man?* The justice of God is here called that, not whereby God is just, but that which God giueth to man, that man may be just through God.

Now let vs come to the reasons of Catholikes, which M. PERKINS calling the objections, proposeth for them, to proue, that the justice which God bestoweth vpon vs, is inherent, and not imputed.

OF INHERENT IVSTICE.

FIrst object. *As one man can not be made wise, valiant, or continent by the wisedome, valure, or continencie of an other, so one man can not be made iust, by the iustice of an other*, M. PERKINS answereth, *That one mans iustice cannot be made an others, no more then life or health, but Christs iustice may, who by couenant*

nant of grace is made euery mans owne, with all his giftes.

Reply. This answere solueth not the difficultie any whit at all, for Christs wisedome, power, and other gifts are not imputed vnto vs, as it is euident. Why thē is his justice more then the rest, we confesse that in a good sence all Christs gifts are ours, that is, they were all employed to purchase our redemption, & we doe dayly offer them to God that he wil for his Sonnes sake more and more, wash vs from our sinnes, and bestow his graces more plentifull vpon vs: thus are all Christs riches ours, so long as we keepe our selues members of his misticall body, but this is nothing to the point which the argument touched, how one man may formally be made just by the justice of an other, rather then wise, by the wisdome of an other.

2. Object. *If we be righteous, or iust by the righteousnes of Christ imputed vnto vs, then is euery iust man as righteous as Christ himselfe, hauing the same iustice his, which is Christs, but that is too too absurd,* ergo: M. PERK answere. *Christs righteousnes is not applied vnto vs in the same measure, as it is in Christ, in him it is infinit, but of it so much is applied to this, or that man, as will serue for his iustification. And to helpe this answere foreward, I will adde his marginall note, euen as any starre partakes the whole light of the Sunne, with the rest so farre forth as the light makes it to shine.*

Reply. That which is applied of Christs justice, to this, or that man; is either infinite, & then the man is as just as Christ: for there can be no greater then infinit in the same kinde. Or it is not infinit, but in a certayne measure as he seemeth to graunt, and then it is no part of Christs infinit justice, for all the partes of an infinit thing, are infinit: according vnto true Philosophy. It remayneth then that a certayne limited portion of justice is deriued out of Christs infinit justice, and powred into this, or that man, as in his owne example, *The light of euery starre is receiued from the Sunne beames.* Yet is not the light in the starre, the same which is in the Sun, for one accident cannot be in two subjects so far distant, neither is it of like vertue to lighten the skyes, as it is euident: but is a farre dimmer light, somewhat like vnto that of the Sunne from whence it came. Euen so in our justification from the Sonne of justice CHRIST IESVS, certayne beames of particular justice are conueyed into this, or that mans soule, whereby it is both lighned by faith, and inflamed by charitie: but there is exceeding difference betweene their two justices, more then there is betweene the light of the sunne, & the light of a starre; which S. *Augustin.* in expresse tearmes deliuereth, saying. *How much difference there is betweene the light that doth lighten, & that which is lightened, that is the sun & the starre light, so much difference is there between the iustice that doth iustifie, & that iustice which is made by that iustification:* to wit, betweene the justice of Christ, and that which is in euery good Christian. Li. 12. conf. cap. 15.

The third reason for the Catholike partie. If men be made trulie and really just by Christs justice, imputed vnto them, in like manner Christ

should

ſhould be made really vnjuſt, by the iniquity and ſinnes of men imputed vnto him. For there is no reaſon to the contrary, but one may aſwell be made vnjuſt by imputation, as juſt; eſpecially conſidering that euill is made more eaſelie, and more wayes then good. M. PERKINS anſwere is, that we may ſay Chriſt was a ſinner trulie, not becauſe he had ſinne in him, but becauſe our ſinnes were laide on his ſhoulders. That reaſon is naught, for he is not trulie a ſinner, that paies the debt of ſinne, which an innocent and moſt juſt perſon may performe: but he that either hath ſinne trulie in him, or is ſo by imputation ſtroken, that the ſins are made his owne really, and he in all caſes to be delt with all, as if he ſinned himſelfe: as they holde that one juſtified by imputation of Chriſts juſtice, is really in Gods ſight juſt, and is both loued in this life, and ſhall be rewarded in the next, as if he were trulie juſt indeede: But to auouch our Sauiour Chriſt to be ſo a ſinner, is to ſay that he was auerted from God, the ſlaue of the Diuell, and ſonne of perdition, which is playne blaſphemy.

Iſay. 53. That ſentence out of the Prophet, *He was counted with ſinners*, is expounded by the Euangeliſts, that he was ſo taken indeede, but by a wicked Iudge, and a reprobate people. And therefore if you allowe of their ſentence, range your ſelfe with them, as one of their number. S. *Chryſoſtome* by him produced, confirmeth the ſame, ſaying that God permitted him to be condemned as a ſinner, not that he was one trulie. Chriſt I knowe is called ſinne by S. *Paul*, but by a figure, ſignifying that he was a ſacrifice for ſinne, as hath beene before declared. The ſame bleſſed Apoſtle

Heb. 4 when he ſpeaketh properly, affirmeth in playne tearmes, that Chriſt was tempted like vnto vs, in all thinges excepting ſinne.

4 Obiect. *If a man be righteous only by imputation, he may together be full of iniquity, whereupon it muſt needes followe, that God doth take for iuſt and good, him that is both vniuſt and wicked: but that is abſurd, when Gods iudgment is according to truth.* Here M. PERKINS yeeldeth, *That when God doth impute Chriſts iuſtice vnto any man, he doth together ſanctifie the partie, giuing original ſinne a deadly wounde.* And yet elſe where he ſaid, *That originall ſinne, which remayned after iuſtification in the partie, did beare ſuch ſway, that it infected all the workes of the ſaid partie, and made him miſerable. &c.* But it is good hearing of amendment, if he will abide in it: Let vs goe on.

Of orig. ſin. pag. 31.

5 *Obiect.* or fift reaſon, is inuented by M. PERKINS, but may bee rightly framed thus. *Chriſt reſtored vs that iuſtice which we loſt by Adams fall, but by him we loſt inherent iuſtice*, ergo *By him we are reſtored to inherent iuſtice.*

Rom. 5. The *Maior* is gathered out of S. *Paul*, who affirmeth, that we receiue more by Chriſt, then we loſt by *Adam*: And is S. *Ireneus*, and S. *Auguſtines* moſt expreſſe doctrine, who ſay, *How are we ſaid to be renewed, if we receiue not againe which the firſt man loſt. &c. Immortality of body we receiue not, but we receiue*

Lib. 3. c. 20. li. 6. de gen. 24. 26. 26.

iuſtice

iuſtice from the which he fell through ſinne.

The ſixt and laſt reaſon for Catholikes is, *The iuſtice, of the faithfull is eternall, dureth after this life, and is crowned in heauen, but Chriſts imputed iuſtice ceaſeth in the end of this life.* ergo.

M. PERKINS anſwereth. Firſt, that imputed righteouſnes continueth with vs for euer, and that in heauen, we ſhall haue no other. Secondly, that perhaps in the end of this life, inward righteouſnes ſhall be perfect, and then without perhaps it ſhall be moſt perfect in heauen. So that one part of this anſwere, ouerthroweth the other. Wherefore I need not ſtand vpon it, but will proceede to fortifie our partie, with ſome authorities, taken both forth of the Holy ſcriptures, and auncient Fathers: The firſt place I take out of theſe wordes of S. *Paul. And theſe thinges certes, were you,* 1. Cor. 6.
(Dronkers, Couetous, Fornicators, &c.) *But you are Waſhed, you are Sanctified, you are Iuſtified in the name of our* LORD IESVS CHRIST, *and in the ſpirit of our Lord:* Here iuſtification by the beſt interpreters iudgement is defined, to S. Chryſoſt. Ambro. & Theophil. in hunc locum.
conſiſt in thoſe actions of waſhing vs from our ſinnes, and of infuſion of Gods Holy giftes by the holy Ghoſt in the name, and the ſake of CHRIST IESVS.

The like deſcription of our iuſtification is in S. *Paul. Of his mercy he hath* Tit. 3.
ſaued vs by the lauer of regeneration, and remunge of the Holy Ghoſt, whome he hath powred into vs abundantly, through IESVS CHRIST *our Sauiour, that being iuſtified by his grace, we may be heires in hope (and not in certayntie of faith) of life euerlaſting.* Where the Apoſtle inferring that being iuſtified by his grace, declareth that in the words before he had deſcribed the ſame iuſtification, to conſiſt in our new birth of Baptiſme, and the renewing of our ſoules, by the infuſion of his heauenly giftes, which God of his mercy did beſtowe vpon vs for his Sonne Chriſts ſake. Many other places I omitte for breuitie ſake, and will be content to cite fewe Fathers, becauſe the beſt learned of our aduerſaries doe confeſſe that they be all againſt them, as I haue ſhewed before.

Firſt, S. *Auguſtine* ſaith, *That this iuſtice of ours,* (which they call righte- De pecca
ouſnes) *is the grace of Chriſt, regenerating vs by the Holy Ghoſt; And is a beautie of* merit. & r
our inward man. It is the reming of the reaſonable part of our ſoule. And twenty miſſ cap. 1
other ſuch like, whereby he manifeſtly declareth, our juſtice to be inhe- Epiſt. 85
rent, and not the imputed juſtice of Chriſt. Let him ſuffice for the Latin Lib. 12. d
Fathers. And S. *Cyrill* for the Greekes, who of our iuſtification writeth Trinit. cap
thus. *The ſpirit is a heate, who aſſoone as he hath powred charity into vs, and hath* 7.
with the fire of it, inflamed our mindes, we haue euen then obtayned iuſtice, Lib 6. d
Trinit.

THE SECOND DIFFERENCE ABOVT THE MANNER of Iuſtification.

WE all agree in generall, that faith concurreth to our juſtification, but differ in three poyntes. 1. How faith is to be taken. 2. How it worketh in our juſtification. 3. Whether it alone doth juſtifie.

Concerning the firſt poynt, Catholikes holde a juſtifying faith, to be that Chriſtian faith, by which we beleeue the articles of our Creede, and all other thinges reuealed by God. The Proteſtants auerre it to be a particular faith, whereby they apply to themſelues the promiſes of righteouſneſſe, and of life euerlaſting by Chriſt. This to be the true juſtifying faith, M. PERKINS ſaith he hath proued already: he ſhoulde haue donne well, to haue noted the place, for I knowe not where to ſeeke it: but he will here adde a reaſon or twaine.

1 Reaſon. *The faith whereby we liue, is the faith whereby we are iuſtified: but the faith whereby we liue, is a particular faith, whereby we apply Chriſt to our ſelues,* Gal 2.20. as *Paul* ſaieth, *I liue*, that is ſpiritually, *by the faith of the ſonne of God: which faith he ſheweth to be a particular faith in Chriſt, in the words following: Who hath loued me, and giuen himſelfe for me particularly.*

Anſwere. The *Maior* I admitte, and deny the *Minor*: and ſay that the proofe is not to purpoſe. For in the *Minor* he ſpeaketh of faith, wherby we apply Chriſts merits vnto our ſelues, making them ours, in the proof S. *Paul* ſaith only, that Chriſt died for him in particular. He makes no mention of his apprehending of Chriſts iuſtice, and making of it his owne, which are very diſtinct thinges. All Catholikes beleeue with S. *Paul*, that Chriſt died, as for all men in generall: ſo for euery man in particular, yea and that his loue was ſo exceeding great, towardes mankinde, that he would willingly haue beſtowed his life, for the redemption of one only man. But hereupon it doth not followe, that euery man may lay handes vpon Chriſts righteouſnes, and apply it to himſelfe (or elſe Turkes, Iewes, Heretikes, and euill Catholikes, might make very bolde with him) but muſt firſt doe thoſe thinges which he requires at their handes, to be made partakers of his ineſtimable merits: as to repent them hartely of their ſins, to beleue and hope in him, to be baptized, and to haue a full purpoſe to obſerue all his commaundements. Which M. PER. alſo confeſſeth that all Pag. 152. men haue not only promiſed, but alſo vowed in Baptiſme. Now becauſe we are not aſſured that we ſhall performe all this, therefore we may not ſo preſumptuouſly apply vnto our ſelues, Chriſts righteouſnes, & life euerlaſting, although we beleeue that he died for euery one of vs in particular. That which followeth, M. PER. hath no colour of probability: that S. *Paul* in this manner of beleefe, that is, in applying to himſelfe Chriſts me-

rits

rits: was an example vnto all that are saued. See the places good Reader, and learne to beware the bolde vnskilfulnesse of sectaries. For there is not a worde sounding that way, but only how he hauing receiued mercy, was made an example of patience. 1. Tim. 1 16 Phil. 3. 15.

M. PERKINS 2. Reason. *That which we must aske of God in prayer, that we must beleeue shall be giuen vs: but in prayer we must aske the merits of Christes righteousnesse to our selues.* ergo.

Answere. Of the *Maior* much hath beene said before, here I admitte it, all due circumstances of prayer being obserued, & deny that we must pray, that our Sauiour Christ Iesus merits may be made ours in particular, for that were greatly to abase them: but good Christians pray, that through the infinite value of those his merits, our sinnes may be forgiuen, & a iustice proportionable vnto our capacity, may be powred into our soules, whereby we may leade a vertuous life, and make a blessed end. But it is goodly to beholde, how M. PERKINS proueth that we must pray, that Christs righteousnes may be made our particular iustice, because saith he, *We are taught in the* Pater noster, *to pray in this manner:* forgiue vs our debts, *and to this we must say* Amen, *which is as much to say as our petition is graunted.* I thinke the poore mans wits were gonne a pilgrimage, when he wrote thus. Good Sir, cannot our sinnes or debts be forgiuen, without we apply Christs righteousnes to vs in particular? we say yes. Doe not then so simply begge that which is in question, nor take that for giuen, which will neuer be graunted. But a word with you by the way. Your righteous man must ouer-skippe that petition of the *Pater noster* (*forgiue vs our debts*) for he is well assured, that his debts be already pardoned. For at the very first instant that he had faith, he had Christs righteousnes applyed to him, and thereby assurance both of the pardon of sinnes, and of life euerlasting. Wherefore he can not without infidelity, distrust of his former iustification, or pray for remission of his debts: but following the famous example of that formall Pharise, in liew of demaunding pardon, may wel say. *O God I giue thee thankes that I am not as the rest of men, extortioners, vniust, aduouterers, as also these Papists:* Fearing the remission of my sinnes, or the certayntie of my saluation, but am well assured thereof, and of Christs owne righteousnes too, and so forth. But to goe on with M. PERKINS discourse. Luc. 18.

Here we must note, that the Church of Rome cutteth off one principall dutie of faith, for in faith (saith M. PERKINS) *are two thinges: first, knowledge reuealed in the word, touching the meanes of saluation: Secondly, an applying of thinges, knowne vnto our selues, which some call affiance: the first they acknowledge.* So then by M. PERKINS owne confession, Catholikes haue true knowledge of the meanes of saluation; (then he and his fellowes erre miserable.) *The second which is the substance and principall they denie.*

Answere. Catholikes teach men also to haue a firme hope, and a great confidence of obtayning saluation, through the mercy of God, and merits of Christs Passion. So they performe their dutie towardes God, and their neighbour, or else die with true repentance. But for a man at his first conuersion, to assure himselfe by faith of Christs righteousnes, and life euerlasting; without condition of doing those thinges, he ought to doe, that we Catholikes affirme to be, not any gift of faith, but the haynous crime of presumption, which is a sinne against the Holy Ghost, not pardonable, neither in this life, nor in the world to come.

See S. Tho 22. q. 21. art. 1.

M. PERKINS third reason, is drawne from the consent of the auncient Church, of which for fashion sake to make some shewe, he often speaketh, but can seldome finde any one sentence in them, that fits his purpose, as you may see in this sentence of Saint *Augustine*, cited by him. *Augustine* saith. *I demaund nowe, doest thou beleeue in Christ, O sinner? thou saiest I beleeue: what beleeuest thou that all thy sinnes may freely be pardoned by him, thou hast that which thou beleeuest.* See, here is neither applying of Christs righteousnes vnto vs by faith, nor so much as beleeuing our sinnes to be pardoned through him, but that they may be pardoned by him. So there is not one word for M. PERKINS. But S. *Bernard* saith playnlie: *That we must beleeue that our sinnes are pardoned vs.* But he addeth not by the imputed righteousnes of Christ. Againe, he addeth conditions on our party, which M. PERK. craftely concealeth. For S. *Bernard* graunteth that wemay beleeue our sins to be forgiuen, if the truth of our conuersion meete with the mercy of God preuenting vs, for in the same place he hath these wordes: *So therefore shall his mercy dwell in our earth*, that is, *the grace of God in our soules, if mercy and truth meete together, if iustice and peace, embrace and kisse each other.* Which is as S. *Bernard* there expoundeth it, if we stirred vp by the grace of God, doe truly bewaile our sinnes and confesse them, and afterward follow holines of life and peace. All which M. PERKINS did wisely cut off, because it dashed cleane the vayne glosse of the former wordes.

De verbis Domini. serm. 7.

His last authority is out of S. *Cyprian*, who exhorteth men, passing out of this life, not to doubt of God promises, but to beleeue that we shall come to Christ with joyfull security.

Answere. S. *Cyprian* encouradgeth good Christians dying, to haue a full confidence in the promises of Christ, and so doe all Catholikes, and bidde them be secure too on that side, that Christ will neuer faile of his word and promise, but say that the cause of feare lyes on our owne infirmities: And yet biddes them not to doubt, as though they were as likely to be condemned as saued, but animates them, and puts them in the good way of hope, by twenty kindes of reason.

M. PERKINS hauing thus confirmed his owne partie, why doth he

not

not after his manner confute those reasons, which the Catholikes alleadge in fauour of their assertion? Was it because they are not wont to produce any in this matter? Nothing lesse: It was then belike, because he knew not how to answere them. I will out of their stoare take that one principall one, of the testimony of holy Scripture, And by that alone sufficiently proue, that the faith required to justification, is that Catholike faith, whereby we beleeue all that to be true, which by God is reuealed, and not any other particular beleeuing Christs righteousnes to be ours. How can this be better knowne then if we see, weigh, and consider well, what kinde of faith that was which all they had, who are said in Scriptures to be iustified by their faith.

S. *Paul* saith of *Noe*, *That he was instituted heire of the iustice*, which is, by faith. Heb. 11.7. What faith had he? That by Christs righteousnes he was assured of saluation? No such matter, but beleeued that God according to his word and justice, would drowne the world, and made an Arke to saue himselfe, and his familie, as God commaunded him.

Abraham the Father of beleeuers, and the Paterne and example of justice by faith, as the Apostle disputeth to the Romans: What faith he was Rom. ca. 4. iustified by. Let S. *Paul* declare, who of him and his faith, hath these wordes. *He contrary to hope beleeued in hope, that he might be made the Father of manie Nations, according to that which was said vnto him. So shall thy seede be as the starres of heauen, and the sands of the Sea: and he was not weakned in faith, neither did he consider his owne body, now quite dead, whereas hee was almost an hundred yeares old, nor the dead Matrice of* Sara, *in the promise of God he staggered not by distrust, but was strengthned in faith, giuing glorie to God, most fully knowing, that whatsoeuer he promised, he was able also to doe, therefore was it reputed to him to iustice.* Loe, because he glorified God in beleeuing, that old and barren persons might haue children, if God said the word, and that whatsoeuer God promised, he was able to performe, he was justified. The Centurions faith was very pleasing vnto our Sauiour, who said in commendation of it, *That he had not found so great faith in Israell?* What faith was that? Marry, that he could with a word cure his seruant absent. *Say the word onely* (quoth he) *&* Math. 8. *my seruant shall be healed.*

S. *Peters* faith so much magnified by the auncient Fathers, and highlie rewarded by our Sauiour, was it any other, *Then that our Sauiour was Christ,* Math. 16. *the Sonne of the liuing God?* And briefly let S. *Iohn* that great secretarie of the Holy Ghost, tell vs what faith is the finall end of the whole Gospell. *These* Ioh. 20. *thinges*, (saith he) *are written that you may beleeue that* IESVS *is* CHRIST *the Sonne of God, and that beleeuing you may haue life in his name.* With the Euangelist the Apostle S. *Paul* accordeth very well, saying: *This is the word* Rom. 10. *of faith which we preach, for if thou cõfesse with thy mouth our Lord* IESVS CHRIST,

and ſhalt beleeue in thy hart that God raiſed him from death, thou ſhalt be ſaued. And
a Cor. 15. in an other place. *I make knowne vnto you the Goſpell, which I haue preached, and by which you ſhall be ſaued, vnleſſe perhaps you haue beleeued in vayne.* What was that Goſpell? *I haue deliuered vnto you that which I haue receiued, that Chriſt died for our ſinnes, according to the Scriptures, was buried, and roſe againe the third day, &c.* So by the verdite of S. *Paul*, the beleefe of the articles of the creede, is that juſtifying faith, by which you muſt be ſaued. And neither in S. *Paul*, nor any other place of Holy Scriptures is it once taught, that a particular faith whereby we applie, Chriſts righteouſnes to our ſelues, & aſſure our ſelues of our ſaluation, is either a juſtifying, or any Chriſtian mans faith, but the very naturall act, of that ougly Monſter preſumption: Which being layd as the very corner ſtone of the Proteſtants irreligion, what moraſl and modeſt conuerſation, what humility and deuotion can they build vpon it.

The ſecond difference in the manner of juſtification, is about the formall act of faith, which M. PERKINS handleth as it were by the way, cuttedly I will be as ſhorte as he, the matter not being great. The Catholikes teach as you haue heard out of the Councell of Trent, in the beginning of this queſtion, that many actes of faith, feare, hope, and charity doe goe before our juſtification, preparing our ſoule to receiue into it from God, through Chriſt that great grace.

M. PERKINS Doctor like reſolueth otherwiſe, *That faith is an inſtrument, created by God in the hart of man, at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſnes, for his iuſtification.*

This joylie deſcription is ſet downe without any other probation, then his owne authority that deliuered it: and ſo, let it paſſe as already ſufficiently confuted. And if there needed any other diſproofe of it, I might gather one more out of this owne explication of it, where he ſaith that the couenant of grace is communicated vnto vs, by the word of God, and by the Sacraments. For if faith created in our hartes, be the only ſufficient ſupernaturall inſtrument, to apprehend that couenant of grace, then there needes no Sacraments for that purpoſe, and conſequently I would fayne know by the way, how litle infants, that can not for want of judgement, and diſcretion haue any ſuch act of faith, as to lay hold on Chriſt his juſtice, are juſtified? Muſt we without any warrant in Gods word, contrary to all experience, beleeue that they haue this act of faith, before the come to any vnderſtanding.

But to returne vnto the ſound doctrine of our Catholike faith, M. PER. findes two faults with it, one that we teach faith to goe before juſtification, whereas by the word of God (ſaith he) at the very inſtant, when any man beleeueth firſt, he is then both, juſtified and ſanctified. What word

of

of God ſo teacheth? Marry this. *He that beleeueth, eateth and drinketh the body and bloud of Chriſt, and is already paſſed from death to life.* I anſwere that our Sauiour in that text ſpeaketh not of beleeuing, but of eating his body in the bleſſed Sacrament, which who ſo receiueth worthely, obtayneth thereby life euerlaſting, as Chriſt ſaith expreſſely in that place. And ſo this proofe is vayne. Io. 6. 54.

Now will I proue out of the holy Scriptures, that faith goeth before juſtification, firſt by that of S. *Paul*. *Whoſoeuer calleth on the name of our Lord, ſhall be ſaued, but how ſhall they call vpon him, in whome they doe not beleeue, how ſhall they beleeue without a preacher, &c.* Where there is this order ſet downe to arriue vnto juſtification. Firſt, to heare the preacher, then to beleeue afterwardes to call vpon God for mercy, and finally mercy is graunted & giuen in juſtification: ſo that prayer goeth betweene faith and juſtification. This S. *Auguſtine* obſerued, when he ſaid. *Faith is giuen firſt, by which we obteyne the reſt.* And againe: *By the lawe is knowledge of ſinne, by faith we obtayne grace, and by grace our ſoule is cured.* If we liſt to ſee the practiſe of this recorded in holy write, read the ſecond of the actes, and there you ſhall finde, how that the people hauing heard S. *Peters* Sermon, were ſtroken to the hartes and beleeued, yet were they not ſtraight way juſtified, but asked of the Apoſtles what they muſt doe, who willed them to doe penance, and to be baptized, in the name of IESVS, in remiſſion of their ſinnes, & then loe, they were juſtified, ſo that penance and baptiſme went betweene their faith, and their juſtification. Rom. 10. De prede ſanct. ca. 7 De ſpirit. & lit. cap. 3

In like manner Queene *Candaces Eunuch*, hauing heard S. *Philippe*, annouincing vnto him Chriſt, beleeued that IESVS CHRIST was the Sonne of God (no talke in thoſe dayes of applying vnto himſelfe Chriſts righteouſnes,) yet was he not juſtified, before deſcending out of his chariot he was baptized. And three dayes paſſed betweene S. *Paules* conuerſion and his juſtification, as doth euidently appeare by the hiſtorie of his conuerſion. Act. 8. Act. 9.

The ſecond fault he findeth with our faith, is that we take it to be nothing elſe, but an illumination of the minde, ſtirring vp the will, which being ſo moued and helped by grace, cauſeth in the hart many good ſpirituall motions. But this (ſayes M. PERKINS) is as much to ſay, that dead men only helped, can prepare themſelues to their reſurrection. Not ſo good Sir, but that men ſpiritually dead, being quickned by Gods ſpirit, may haue many good motions, for as our ſpirit giueth life vnto our bodies; ſo the ſpirit of God by his grace animateth, and giueth life vnto our ſoules. But of this it hath beene once before ſpoken at large, in the queſtion of free will.

THE

Pag. 84. *THE THIRD DIFFERENCE CONCERNING FAITH, IS this. The Papists say, that man is iustified by faith, yet not by faith alone, but also by other vertues, as the feare of God, hope, loue, &c. The reasons which are brought to maintayne their opinion, are of no moment: well let vs heare some of them, that the indifferent Reader may iudge whether they be of any moment or no.*

M. PERKINS first Reason.

Luke 7.47. MANY *sinnes are forgiuen her, because she hath loued much: whence they gather that the woman there spoken of, had pardon of her sinnes, and was iustified by loue.* Answere. *In this text, loue is not made an impulsiue cause, to moue God to pardon her sinnes, but only a signe, to shew that God had already pardoned them.*

Reply. Obserue first, that Catholikes doe not teach, that she was pardoned for loue alone, for they vse not (as Protestants doe) when they finde one cause of iustification, to exclude all, or any of the rest: But considering that in sundry places of holy write, iustification is ascribed vnto many seuerall vertues, affirme that not faith alone, but diuers other diuine qualities concurre vnto iustification, and as mention here made of loue, excludeth not faith, hope, repentance, and such like: so in other places, where faith is only spoken of, there hope, charity, and the rest, must not also be excluded. This sinner had assured beleefe in Christes power to remitte sinnes, and great hope in his mercy that he would forgiue them, great sorrowe and detestation of her sinne also she had, that in such an assembly did so humbly prostrate her selfe at Christes feete, to wash them with her teares, and to wipe them with the haires of her head. And as shee had true repentance of her former life, so no doubt but shee had also a firme purpose, to leade a newe life. So that in her conuersion, all those vertues mette together, which we holde to concurre to iustification, and among the rest, the preheminence worthely is giuen to loue, as to the principall disposition. She loued our Sauiour as the fountayne of all mercies, and goodnes, and therefore accounted her pretious oyntements best bestowed on him; yea, and the humblest seruice, and most affectionate she could offer him, to be all too little, and nothing answerable to the inward burning charity which she bare him. Which noble affection of hers, towardes her diuine Redeemer, no question, was most acceptable vnto him, as by his owne word is most manifest: for he said, *That many sinnes were forgiuen her, because she loued much.* But M. PERKINS saith, that her loue was no cause that moued Christ to pardon her, but only a signe of pardon giuen before: which is so contrary to the text, that a man not past all shame, would blush once to affirme it. First Christ saith expresse, that it was the cause of the pardon: *Because shee had loued much.*

Secondly,

Secondly, that her loue went before, is as playnlie declared, both by mention of the time past: *Because she hath loued*, and by the euidence of her fact of washing, wiping, and anoynting his feete: for the which saith our Sauiour, then already performed: *Manie sinnes are forgiuen her*. So that here can be no impediment of beleeuing the Catholike Doctrine, so clearly deliuered by the holy Ghost, vnlesse one will be so blindly ledde by our new Masters, that he will beleeue no wordes of Christ, be they neuer so playne, otherwise then it please the Ministers to expound them. And this much of the first of those reasons, which M. PERKINS said were of no moment.

2. Reason. *Neither Circumcision, nor prepuce, auayleth any thing, but faith that worketh by charity. Hence Catholikes gather, that when the Apostle attributeth iustification to faith, he meanes not faith alone, but as it is ioyned with charity, and other like vertues, as are requisite to prepare the soule of man, to receiue that complete grace of iustification.* M. PERKINS answereth that they are joyned together. *But it is faith alone that apprehendeth Christs righteousnes, and maketh it ours. It vseth charity as an instrument to performe the duties of the first and second table, but it hath no part with faith in the matter of our iustification.* Gal. 5.6.

Reply. That it hath the chiefest part, and that faith is rather the instrument and hand mayd of charity. My proofe shall be out of the very text alleadged, where life and motion is giuen to faith by charity, as the greeke word *Energoumene* being passiue, doth playnlie shewe, that faith is moued, led, and guided by charity. Which S. *Iames* doth demonstrat most manifest, saying that. *Euen as the body is dead without the soule, so is faith without charity:* Making charity to be the life, and as it were the soule of faith: Now no man is ignorant, but it is the soule that vseth the body, as an instrument, euen so then it is charity, that vseth faith as her instrument and inferiour, and not contrarywise: which S. *Paul* confirmeth at large in a whole chapter, prouing charity to be a more excellent gift then faith, or any other, concluding with these wordes. *Now there remayneth faith, hope, and charity, these three, but the greater of these is charity?* Whereupon S. *Augustine* resolueth thus. *Nothing but charity maketh faith it selfe auaylable, for faith* (saith he) *may be without charity, but it can not be auaylable without it:* So that first you see that charity is the mouer, and commaunder, and faith, as her instrument, and handmayde. 1. Cor. 13. Li. de Trinit. cap. 18.

Now that in the worke of justification, it hath the chiefe place, may be thus proued, I demaund whether that worke of justification by faith be done, for the loue of God, and to his honour or no? If not, as it is voyd of charity, so it is a wicked and sinnefull act, no justification, but infection, our owne interest being the principall end of it: now if it comprehend & conclude Gods glory, and seruice in it, that is, if they apply Christs righ-

teousnes to them, to glorifie God thereby, then hath charity the principall part therein: for the directing of all, to the honour and glory of God, is the proper office and action of charity. All this reason that charity both concurreth to justification, and that as principall, S. *Augustine* confirmeth in these wordes: *The house of God*, (that is, a righteous and Godly soule,) *hath for his foundation faith, hope is the walles of it; but charity is the roofe and perfection of it.*

Serm. 22. de verbis Apostol.

The third of these trifling reasons, is peruersly propounded by M. PER. thus. *Faith is neuer alone, therefore it doth not iustifie alone*: That this argument is fondly framed, appeereth playnlie in that, that Catholikes doe not deny, but affirme that faith may be without charity, as it is in all sinnefull Catholikes, we then forme the reason thus. If faith alone be the whole cause of justification, then if both, hope and charity were remoued from faith (at least by thought, and in conceipt,) faith would neuertheless justifie. But faith considered without hope, & charity will not justifie: *ergo*, it is not the whole cause of justification. The first proposition can not be denyed of them, who knowe the nature and proprietie of causes, for the entire and total cause of any thing, being (as the Philosophers say) in act, the effect must needes followe, and very sence teacheth the simple, that if any thing be set to worke, and if it doe not act that which it is set too, then there wanted some thing requisite. And consequently that was not the whole cause of that worke.

Now to the second proposition. *But their imagined faith can not apply to themselues, Christs righteousnes without the presence of hope and charity*. For else he might be justified without any hope of heauen, and without any loue towardes God, and estimation of his honour, which are thinges most absurd in themselues: but yet very well fitting the Protestants justification, which is nothing else but the playne vice of presumption, as hath beene before declared: Yet to auoid this inconuenience which is so great, M. PE. graunteth that both, hope and charity must needes be present at the justification, but doe nothing in it, but faith doth all, as the head is present to the eie, whē it seeth, yet it is the eie alone that seeth. Here is a worthy peece of Philosophy, that the eie alone doth see, whereas in truth it is but the instrument of seing, the soule being the principall cause of sight, as it is of all other actions, of life, sence, and reason: and it is not to purpose here, where we require the presence of the whole cause, & not only of the instrumentall cause. And to returne your similitude vpon your selfe, as the eie cannot see without the head, because it receiueth influence from it, before it cā see, so cannot faith justifie without charity, because it necessarily receiueth spirit of life from it, before it can doe any thing acceptable in Gods sight.

The fourth reason, if faith alone doe justifie, then faith alone will saue,

but it will not saue, *ergo*. M. PERKINS first denyeth the proposition, and saith. *That it may iustifie, and yet not saue: because more is required to saluation, then to iustification.* Which is false, for put the case that an Innocent babe dye shortly after his baptisme wherein he was justified, shall he not be saued for want of any thing? I hope you will say yes: euen so any man that is justified, if he depart in that state, no man makes doubt of his saluation, therefore this first shift was very friuoulous. Which M. PERKINS perceiuing flies to a second, that for faith alone we shall also be saued, & that good workes shall not be regarded at the day of our judgement. Then must those wordes of the holy Ghost so often repeted in the Scriptures be razed out of the text. *God at that time will render vnto euery man, according to his workes.* But of this more amply in the question of merits.

5. Reason. There be many other vertues, vnto which justification and saluation are ascribed in Gods word: therefore faith alone sufficeth not. The Antecedent is proued, first of feare it is said. *He that is without feare, cannot be iustified.* Eccles. 1. *We are saued by hope.* Rom. 8. *Vnlesse you doe penance, you shall all in like sort perish.* Luc. 13. *We are translated from death to life,* (that is justified) *because we loue the brethren.* 1. Ioan. 3. Againe of baptisme. *Vnlesse you be borne againe of water, and the holy Ghost, you cannot enter into the Kingdome of heauen:* Lastly we must haue a resolute purpose to amend our euill liues. *For we are buried together with Christ by baptisme into death, that as Christ is risen from the dead, &c. So we may also walke in newnes of life:* Rom. 6. To all these and many such like places of Holy Scripture, it pleased M. PERKINS to make answere in that one. *You are saued by hope:* Rom. 8. to wit; that *Paules* meaning is only, that we haue not as yet saluation in possession, but must wayte patiently for it, vntill the time of our full deliuerance, this is all. Now whether that patient expectation, which is not hope, but issueth out of hope, of eternall saluation, or hope it selfe be any cause of saluation, he sayeth neither yea nor nay, & leaues you to thinke as it seemeth best vnto your selfe. S. *Paul* then affirming it to be a cause of saluation, it is best to beleeue him: & so neither to exclude hope or charity, or any of the foresaid vertues, from the worke of justification, hauing so good warrant as the word of God, for the confirmation of it.

To these authorities and reasons, taken out of the holy Scriptures, let vs joyne here some testimonies of the auncient Church, reseruing the rest vnto that place, wherein M. PER. citeth some for him. The most auncient and most valiant Martir S. *Ignatius*, of our justification writeth thus. Epist. ad Philip. *The beginning of life is faith, but the end of it is charity, but both vnited and ioyned together, doe make the man of God perfect.*

Clement Patriarch of Alexandria saith. *Faith goeth before, but feare doth build, and charity bringeth to perfection.* Libr. 2. strom.

Saint *Iohn Chrysostome*, Patriarch of Constantinople hath these wordes:

Hom. 70. in Mat. *Leaſt the faithfull ſhould truſt that by faith alone they might be ſaued, he diſputeth of the puniſhment of euill men, and ſo doth he both exhort the Infidels to faith, and the faithfull to liue well.*

Lib. 3. hypognoſt. S. *Auguſtine* cryeth out as it were to our Proteſtants, and ſaith: *Heare O fooliſh Heretike, and enemy to the true faith. Good workes, which (that they may be donne, are by grace prepared, and not of the merits of free will) we condemne not: becauſe by them, or ſuch like, men of God haue beene iuſtified, are iuſtified, and ſhall be iuſtified.* And, *Now let vs ſee that which is to be ſhaken out of the harts of the faithfull:* Leaſt by euill ſecurity they loſe their ſaluation, *if they ſhall thinke faith alone, to be ſufficient to obtayne it.*

De fide & oper. c. 14.

Now the doctrine which M. PERKINS teacheth, is cleane contrary. For (ſaith he) *A ſinner is iuſtified by faith alone*, that is, nothing that man can doe by nature or grace, concurreth thereto as any kind of cauſe, but faith alone. Farther he ſaith, *That faith it ſelfe is no principall, but rather an inſtrumentall cauſe, whereby we apprehend and apply Chriſt and his righteouſnes for our iuſtification.* So that in fine, we haue that faith ſo much by them magnified, and called the only and whole cauſe of our juſtification, is in the end become no true cauſe at all, but a bare condition, without which we cannot be juſtified. If it be an inſtrumentall cauſe, let him then declare what is the principall cauſe, whoſe inſtrument faith is? and chooſe whether he had leifer to haue charity, or the ſoule of man without any helpe of grace.

Conditio ſine qua non.

Ioh. 3. But to come to his reaſons. The firſt is taken out of theſe wordes. *As Moyſes liſt vp the ſerpent in the deſart, ſo muſt the ſonne of man be liſt vp, that whoſoeuer beleeueth in him, ſhall not periſh, but haue liſe euerlaſting.* True, if he liue accordingly, and as his faith teacheth him: but what is this to juſtification by only faith? Marry M. PERKINS drawes it in after this faſhion. As nothing was required of them who were ſtrong by ſerpents, but that they ſhould looke vpon the braſen ſerpent: So nothing is required of a ſinner, to deliuer him from ſinne, but that he caſt his eye of faith vpon Chriſts righteouſnes, and apply that to himſelfe in particular. But this application of the ſimilitude is only mans fooliſh inuention without any ground in the text. Similttudes be not in all poynts alike, neither muſt be ſtreatched beyond the very poynt wherein the ſimilitude lyeth, which in this matter is, that like as the Iſraelites in the Wildernes ſtoung with ſerpents, were cured by looking vpon the braſen ſerpent: ſo men infected with ſin, haue no other remedy, then to embrace the faith of Chriſt Ieſus: All this we confeſſe, but to ſay that nothing elſe is neceſſary, that is quite beſides the text, and as eaſely rejected by vs, as it is by him obtruded without any authority, or probability.

His 2. reaſon is collected of excluſiue ſpeeches (as he ſpeaketh) vſed in Scriptures, *As we are iuſtified freely, not of the lawe, not by the lawe, not of workes,*

Gal 2. 16.

not of our ſelues, not of the workes of the lawe, but by faith: all boaſting excluded: only beleeue. Theſe diſtinctions whereby works & the law are excluded in the worke of juſtification, include thus much, that faith alone doth juſtifie. Luke 8.50.

It doth not ſo: for theſe excluſiue ſpeeches do not exclude feare, hope and charity, more then they exclude faith it ſelfe. Which may be called a worke of the lawe, aſwell as any other vertue, being as much required by the lawe as any other. But S. *Paules* meaning in thoſe places is, to exclude all ſuch workes, as either Iewe or Gentile did, or could bragge of, as donne of themſelues, and ſo thought that by them, they deſerued to be made Chriſtians. For he truly ſaith, that all were concluded in ſinne, and needed the grace of God, which they were to receiue of his free mercy, through the merits of Chriſt, and not of any deſart of their owne: And that to obtayne this grace through Chriſt, it was not needefull, nay rather hurtfull to obſerue the ceremonies of *Moyſes* lawe, as Circumciſion, the obſeruation of any of their feaſtes, or faſtes, nor any ſuch like worke of the lawe, which the Iewes reputed ſo neceſſary. Againe, that all morall workes of the Gentiles could not deſerue this grace, which workes not proceeding from charity, were nothing worth in Gods ſight. And ſo all workes, both of Iewe and Gentile, are excluded from being any meritorious cauſe of juſtification, and conſequently, all their boaſting of their owne forces, their firſt juſtification being freely beſtowed vpon them. Yet all this notwithſtanding, a certaine vertuous diſpoſition is required in the Iewe and Gentile, whereby his ſoule is prepared to receiue that great grace of juſtification: that ſay we, is faith, feare, hope, loue, and repentance, that (ſay the Proteſtants) is faith only. Wherefore ſay we as the excluding of workes, and boaſting exclude not faith, no more doe they exclude the reſt, faith being as well our worke, and a worke of the lawe as any of the reſt, and all the reſt being of grace, as well as faith, and as farre from boaſting of, as faith it ſelfe. Now that out of S. *Luke, beleeue only,* is nothing to the purpoſe. For he was bid beleeue the rayſing of his daughter to life, and not that Chriſts righteouſnes was his: and faith alone may be a ſufficient diſpoſition to obtayne a myracle, but not to obtayne juſtification, of which the queſtion only is.

Conſider now good Reader, whether of our interpretations agree better, with the circumſtances of the text, and the judgement of the auncient Fathers. The texts ſee thou in the Teſtament. Take for a taſte, of the Fathers judgement, S. *Auguſtines* expoſition of thoſe places of S. *Paul*, of one of the chiefeſt of which, thus he ſpeaketh. *Men not vnderſtanding that which the Apoſtle ſaith, We eſteeme a man to be iuſtified without the lawe, thought him to ſay, that faith ſufficed a man although he liued evill, and had no good workes:* which God forbid, that the veſſell of election ſhould thinke. And againe. De gra. & lib. arb. c. 7.

De predest. sanct. c 7. *Therefore the Apostle saith, that a man is iustified by faith, and not of workes, because faith is first giuen, and by it the rest* (which are properly called workes, and in which we liue iustlie) *are by petition obtayned.*

By which it is manifest, that S. *Paul* excluding the workes of the lawe, and the workes donne by our owne only forces, doth not meane to exclude good workes, which proceede from the helpe of Gods grace

THAT FAITH ONLY DOTH NOT IVSTIFIE.

MASTER PERKINS third Argument. *Very reason may teach vs thus much: that no gift in man is apt as a spirituall hand to receiue and apply Christ and his righteousnesse vnto a sinner, sauing faith, loue, hope, feare, repentance, haue their seuerall vses, but none of them serue for this ende of apprehending, but faith only.*

Answere. Mans reason is but a blinde mistris in matters of faith, and he that hath no better an instructor in such high misteries, must needs know little. But what if that also faile you in this poynt? then euery man cannot but see how naked you are of all kinde of probability. I say then, that reason rather teacheth the contrary. For in common sence, no man apprehendeth and entreth into the possession of any thing, by beleeuing that he hath it. For if a man shoulde beleeue that he is rich, of honour, wise, or vertuous: Doth he thereby become presently such a one? nothing lesse. His faith and perswasion is no fitte instrument to apply and drawe these thinges to himselfe, as all the worlde sees. How then doth reason teach me, that by beleeuing Christes righteousnesse to bee mine owne, I lay hand on it, and make it mine. Againe Christs righteousnes (according to their owne opinion) is not receiued into vs at all, but is ours only by Gods imputation, what neede we then faith, as a spirituall hand to receiue it? If they say (as M. PERKINS doth) that faith is as it were a condition required in vs, which when God seeth in vs, he presently imputeth Christs righteousnesse to vs, and maketh it ours. Then will I be bolde to say, that any other vertue is as proper as faith, to haue Christ applyed vnto vs: there being no other aptnesse requisite in the condition it selfe, but only the will and ordinance of God: then euery thing that it shal please him to appoynt, is alike apt: and so M. PERKINS had small reason to say, that faith was the only apt instrument to apply to vs Christs righteousnesse.

Moreouer, true diuine reason teacheth me, that both hope and charity, doe much more apply vnto Christians all Christes merits, and make them ours then faith: For what faith assureth me of in generall, that hope

applyeth vnto me in particular: by faith I beleeue CHRIST to be the Sauiour of all mankind: by hope I truſt to be made partaker of that ſaluation in him. But charity doth yet giue me a greater confidence of ſaluation: for by the rule of true charity, as I dedicate and imploy my life, labours, and all that I haue to the ſeruice of God, ſo all that God hath is made mine, ſo farre forth as it can be made mine: according vnto that ſacred lawe of friendſhippe: *Amicorum omnia ſunt communia*. And therefore in true reaſon, neither by faith, nor any other vertue, we take ſuch holde on Chriſts merittes, nor haue ſuch intereſt in his ineſtimable treaſures, as by charity: which S. *Auguſtine* vnderſtoode well, when he made it the modell, and meaſure of juſtification: ſaying, *That Charity beginning, was Iuſtice beginning: Charity encreaſed, was Iuſtice encreaſed: great Charity, was great Iuſtice: and perfect Charity, was perfect Iuſtice.* De nat. & gra. c. vlt.

M. PERKINS fourth Reaſon, *is taken from the iudgement of the auncient Church: They are bleſſed, to whome without any labour or worke donne, iniquities are remitted. So no workes or repentance is required of them, but only that they beleeue.* Ambroſius Rom. 4. To theſe and ſuch like wordes, I anſwere.

Firſt, that it is very vncertaine, whether theſe Commentaries be Saint *Ambroſes*.

Secondly, that, that Author excludeth not repentance, but only the workes of *Moyſes* lawe, which the Iowes helde to be neceſſary: as circumciſion, and ſuch like, ſee the place, and conferre with it, that which he hath written in the ſame worke, vpon the fourth to the Hebrewes: where hee hath theſe wordes. Faith is a great thing, and without it, it is not poſsible to be ſaued, but faith alone doth not ſuffice: but it is neceſſary, that faith vvorke by charity, and conuerſe worthy of God.

M. PERKINS next authority is gathered out of S. *Auguſtine*. *There is one propitiation for all ſinners to beleeue in Chriſt*; True, but where is it, that we neede nothing elſe, but to beleeue. De verb. Ap. ſer. 40.

3. *Heſichius* ſaith, *Grace which is of mercy, is apprehended by faith alone, and not of workes: that is, we doe not meritte by our workes done before grace, any thing at* GODS *hand, but of his mercy receiue both, faith and iuſtification.* Leuit. li. 1, cap. 2.

4. *Bernard* hath: *Whoſoeuer thirſteth after righteouſnes: let him beleeue in thee: that being iuſtified by faith alone, he may haue peace with God.* Sup. cant. ſerm. 22.

Anſwere. By faith alone, he excludeth all other meanes, that either Iewe, or Gentile required, but not charity: Which his very wordes include for howe can wee abhorre ſinne, and thirſt after juſtice, without charity: and in the ſame worke: He declareth playnely that he comprehendeth alwayes charity, when hee ſpeakes of a juſtifying faith: ſaying. *A right faith doth not make a man righteous, if it worke not by* Serm. 24.

charity. And againe : *Neither workes without faith, nor faith without workes is sufficient to make the soule righteous.*

Gal. 3. 5. Chrysostome *they said, he who rested on faith alone, was accursed: but* Paul *sheweth, that he is blessed who rested on faith alone.* Answere. He speakes of the Iewes who held Christians accursed, because resting on the faith in Christ would not obserue withall *Moyses* law : the Apostle contrarywise denounceth them accursed, who would joyne the ceremonies of *Moyses* lawe, with Christian religion, and so faith alone, there excludeth onely the old lawe, not the workes of charity, so he mangleth pittifully a sentence of S. *Basils*, saying : *Let man acknowledge himselfe to want true iustice, and that he is iustified onely by faith in Christ :* If a man knowe him selfe iustified by faith in Christ, howe can he acknowledge that hee wants true justice ? His wordes truly repeted are these. *Let man acknowledge that hee is vnworthie of true iustice : and that his iustification comes not of his desert, but of the meere mercy of* GOD *through Christ*. So that by faith alone S. *Basill* treating of humility, excludes all merite of our owne, but no necessary good disposition, as you may see in his Sermon, *de fide*, where he proues by manie textes of Holy Scripture, that charity is as necessary as faith.

Gal. 5.

De humil.

Rom. 3. M. PERKINS last testimony is out of *Origen : Who proues* (as M. PER. said) *that onely believing without workes iustifieth, by the example of the Theefe on the Crosse, of whose good workes there is no mention.*

Answere. *Origen* excludeth no good disposition in vs to justification but faith, that a man may be saued, without doing outwardly any good workes ; If he want time and place : as the Theefe did, who presently vpon his conuersion was put to death, which is good Catholike Doctrine : but that you may perceiue how necessary the good dispositions before mentioned, be to justification, you shall finde if you consider well all circumstances, not one of them to haue beene wanting in that good Theefes conuersion. First, that he stood in feare of Gods just judgement, appeares by these his wordes, to his fellowe, *Doest thou not feare God, &c.* He had hope to be saued by Christ, out of which he said : *O Lord remember me, when thou comest into thy Kingdome :* By both, which speeches is shewed also his faith both in God, that he is the gouuernour and just judge of the world, and in Christ, that he was the Redeemer of mankinde. His repentance and confession of his fault, is laid downe in this : *And we truly suffer worthely :* His charity towardes God and his neighbour, in reprehending his fellowes blasphemie, in defending Christs innocency : and in the middest of his greatest disgraces, and raging enemies, to confesse him to be King of the world to come : out of all which we may gather also, that he had a full purpose to amend his life, and to haue taken such order for his recouery, as it should please Christ his Sauiour to appoint. So that the lacked not

any one of those dispositions, which the Catholike Church requires to justification. Now that, that great Doctor *Origen* meant not to exclude any of these good qualities out of the companies of faith; is apparant: by that which he hath written on the next Chapter: where he saith. *That faith cannot be imputed to iustice, to such as beleeue in Christ, vnlesse they doe withall put of the old man*, and a little before more playnlie saying: *I thinke that faith is the first beginning of saluation, hope is proceeding in the building, but the toppe and perfection of the whole worke, is charity.* Rom. 4.

THE THIRD DIFFERENCE ABOVT IVSTIFICATION, howe farre forth good workes are required thereto.

MASTER PERKINS saith, *That after the doctrine of the Church of Rome there be two kindes of iustification: the first, when of a sinner one is made iust: the which is of the meere mercy of God, through Christ, without any merit of man, onely some certayne good deuotions of the soule, (as the actes of Faith, Feare, Hope, Charity, Repentance) goe before, to prepare as it were the way, and to make it more fit to receiue that high grace of iustification.* Pag. 91.

The second iustification is, when a iust man by the exercise of vertues, is made more iust: as a Childe newe borne, doth by nuriture growe, day by day bigger: of this increase of grace, Catholikes hold good workes to be the meritorious cause.

M. PERKINS first graunteth, that good workes doe please God, and haue a temporall reward.

2. That they are necessary to saluation, not as the cause thereof, but either as markes in away to direct vs towardes saluation: or as fruites and signes of righteousnes, to declare one to be just before men: all which he shuffleth in, rather to delude our arguments, then for that they esteeme much of good workes, which they hold to be no better then deadly sins.

The maine difference then betweene vs, consisteth in this, whether good workes be the true cause indeede, of the increase of our righteousnes, which we call the second justification, or whether they be only fruits, signes, or markes of it.

M. PERKINS pretendes to proue, that they are no cause of the increase of our justice: and yet frames not one argument directly to that purpose: but repeates those objections, and proposeth them now at large, which he made before, against the first justification: the which although impertinent to this place, yet I will solue them first, and then set downe our owne.

We conclude that a man is iustified by faith, without the workes of the lawe. 2 Rom. 3.

Answere. The Apostle there speaketh of the justification of a sinner: for he saith before, that he hath proued, both Iewe, and Greeke, to be vnder

ſinne; and that all haue ſinned, and neede the glory of God: Wherefore this place appertaynes not vnto the ſecond juſtification: and excludes only either workes of the law, as not neceſſary vnto the firſt juſtification of a ſinner: againſt the Iewes who thought and taught them to be neceſſary: or elſe againſt the Gentils any worke of ours, from being any meritorious cauſe of that firſt juſtification: for we acknowledge very willingly (as you haue heard often before) that euery ſinner is juſtified freely of the meere grace of God, through the merit of Chriſt onely, and without any merit of the ſinner himſelfe: and yet is not a ſinner (being of yeares of diſcretion,) meerely paſſiue in that his juſtification, as M. PERKINS very abſurdly ſaith: for in their owne opinion he muſt beleeue (which is an action:) and in ours not onely beleeue but alſo, Hope, Loue, & Repente: And this kinde of juſtification excludeth all boaſting in our ſoules, as wel as theirs. For as they muſt graunt, that they may not bragge of their faith, although it be an act of theirs ſo neceſſarily required at their juſtification, that without it, they could not be juſtified: euen ſo let them thinke of the reſt of thoſe good preparations, which we hold to be neceſſary, that we cannot truly boaſt of them, as though they came of our ſelues, but we confeſſe all theſe good inſpirations, as all other good, to deſcend from the bounteous liberality of the father of lightes: and for the yeelding of our conſent to them; we can no more vaunt, then of conſenting vnto faith, all which is no more then if a man be mired in a lake, and vnable of himſelfe to get out, would be content that an other of his goodneſſe ſhould helpe him out of it. Yet obſerue by the way: that Saint *Paul* forbiddeth not all glorying or boaſting: *For he gloryeth in the hope of glory of the Sonne of* GOD, *and in his tribulations:* Againe. *He defineth that we may glory in meaſure, and that he might glory in his power. And that he was conſtayned to glory in his viſions and reuelations:* So that a good Chriſtian may glory in our Lord, and in his heauenly giftes, ſo it be in meaſure, and due ſeaſon. Acknowledging them from whence they come. But to boaſt and ſay that eyther GOD needed vs, or that our good partes were cauſe, that GOD called vs firſt to his ſeruice, is both falſe, and vtterly vnlawefull.

Rom. 5.
2. Cor. 10.
2. Cor. 12.

Ephes. 2. *So that by grace yea are ſaued through faith, and that not of your ſelues, it is the gift of God: not of workes leaſt any man ſhould boaſt himſelfe.* Is nothing againſt our Doctrine of juſtification, but too too ignorantly or maliciouſly cited againſt it: and note alſo with Saint *Auguſtine*, that faith is there mentioned, to exclude all merites of our workes, which went before and might ſeeme to the ſimple to haue beene ſome cauſe why God beſtowed his firſt grace vpon vs: but no vertuous diſpoſitions requiſite for the better preparation to the ſame grace: and therefore very fondly doth

Lib. 83. q. 76.

M. PERK.

M. PERKINS inferre, that in that ſentence Saint *Paul* ſpeaketh of workes of grace: becauſe in the text following hee mentioned good workes. Whereas the Apoſtle putteth an euident diſtinction betweene thoſe two kinde of workes, ſignifying the firſt: *To be of our ſelues*. The ſecond, *To proceede from vs as Gods workemanſhippe, created in* CHRIST IESVS, and the firſt, he calleth *Workes* ſimply: the ſecond, *Good workes, prepared of God for vs to walke in after our firſt iuſtification*. What groſſe ignorance then was it, to take theſe two ſo diſtinct manner of workes, for the ſame, and to ground himſelfe ſo boldly vpon it.

Now to his ſecond reaſon. *If you be circumciſed, you are bound to the whole lawe*. Hence thus he argueth: *If a man will be iuſtified by workes, he is bound to fulfill the whole lawe, according to the rigour of it*. That is *Paules* ground: *But no man can fulfill the lawe, according vnto the rigour of it*: ergo. *No man can be iuſtified by workes*. He can apply the text prefixed vnto any part of the argument. *Erit mihi magnus Appollo*: Saint *Paul* only ſaith in theſe wordes: *That if you bee circumciſed, yea are bound to keepe the whole lawe of* Moyſes. M. PERKINS, *That if a man will be iuſtified by workes, he muſt fulfill the rigour of the lawe*: Which are as juſt as *Germains* lippes, as they ſay: But M. PERKINS ſayes that it is Saint *Paules* ground: but he is much deceiued, for the Apoſtles ground is this. That circumciſion is as it were a profeſſion of Iudaiſme, and therefore he that would be circumcided, did make him ſelfe ſubject vnto the whole lawe of the Iewes. Of the poſſibilities of fulfilling the lawe, becauſe M. PERKINS toucheth ſo often that ſtring, ſhall be treated in a diſtinct queſtion, as ſoone as I haue diſpatched this. Gal. 5.

M. PERKINS third Argument. *Election to ſaluation is of grace without workes: wherefore the iuſtification of a ſinner is of grace alone without workes: becauſe election is the cauſe of iuſtification*.

Anſwere. That election is of grace without workes, done of our owne ſimple forces, or without the workes of *Moyſes* lawe: but not without prouiſion of good workes iſſuing out of faith, and the helpe of Gods grace, as ſhall be handled more largely in the queſtion of merits.

OF THE SECOND IVSTIFICATION.

THE fourth argument. *A man muſt be fully iuſtified, before he can doe a good worke: and therefore good workes can not goe before iuſtification*. True, not before the firſt juſtification of a ſinner. But good Sir, you hauing made in the beginning of this laſt Article a diſtinction betweene the firſt and ſecond juſtification: And hauing before diſcuſſed the firſt,

and the ſecond now remayning, and expecting you, why did you not ſay one word of it, the matter being ample and well worthy the handling? albeit you will not willingly confeſſe any ſecond juſtification as you ſay: Yet had it beene your part at leaſt to haue diſproued ſuch arguments, as we bring to proue a ſecond juſtification: Yee acknowledge that there be degrees of ſanctification: But theſe degrees muſt be made downeward of euill, worſer and worſt: for if all our ſanctification and beſt workes be like vnto defiled cloutes, and no better then deadly ſinnes as you hold, and elſe where, let any wiſe man judge what degrees of goodnes can be lodged in it. Againe, how abſurd is that poſition, that there is but one juſtification, whereby they take faſt hold on Chriſts righteouſnes, which can neuer after, be either looſed or increaſed. Why then doe you with your brother *Iounian*, maintayne, that all men are equally righteous? If it ſo be: let him that deſireth to ſee you well courſed, read. S. *Hier.* S. *Amb.* S. *Auguſt.* S. *Greg.* At leaſt we muſt needes vphold that a man is as juſt and righteous at his firſt conuerſion, as at his death, how Godly a life ſoeuer he lead: againſt which I will put downe theſe reaſons following.

Pag. 76.

Lib. 2. con. Iouin. Epiſt 81. Epiſt 57. Hom. 15. in Ezech.

Cap. 22.

Eccleſ. 18.

Prob. 4.

2. Cor. 9.

Cap. 2.

Geneſ. 15. Rom. 4.

First that of the reuelations. *Let him that is iuſt be yet iuſtified*: or as your text hath it. *He that is righteous, let him be more righteous*: and that of, *feare not to be iuſtified euen vntill death*: doe conuince, that there are more juſtifications then one, and that a man may increaſe in juſtification, and righteouſnes vntill death. Which is confirmed, where it is ſaid: *That the path of a iuſt man proceedeth, as the light doth vntill it be perfect day*; Which is degrees more & more: And S. *Paul* teacheth the ſame, where he ſaith to men that giue almes plentifully. *That God will multiply their ſeede, and augment the increaſes of the fruits of their iuſtice.* Further, S. *Iames* doth moſt effectually proue this increaſe of righteouſnes, and the ſecond iuſtification, in theſe wordes. Abraham *our father was he not iuſtified by workes, offering* Iſaac *his Sonne vpon the Aultar.* That he ſpeaketh of the ſecond iuſtification is euident: for *Abraham* was iuſtified before *Iſaac* was borne, as it is moſt manifeſt by the Scripture it ſelfe: and by that heroicall act, of not ſparing his onely & entirely beloued Sonne, his iuſtice was much augmented. And the Apoſtle himſelfe ſeemeth to haue forſeene all our aduerſaries cauillation, and to haue ſo longe before preuented them: Firſt, that common ſhift of theirs (that this worke was a ſigne, or the fruit onely of his faith, and no companion of it, in the matter of iuſtification) is formally confuted: for the holy Ghoſt ſpeaking diſtinctly of both, his faith, and worke, and joyning them both in this act of juſtification, attributeth the better part of it, vnto his worke: thus; *Seeſt thou that faith did worke with his workes, and by the workes the faith was conſummate and made perfect.* Which he doth after fitly declare by a ſimilitude, comparing faith to the body, and good workes to the

ſoule:

ſoule: which giue life and luſtre to faith, otherwiſe faith is of litle value & eſtimation with God. Which S. *Paul* alſo teacheth at large, among other ſpeeches including this: *That if he ſhould haue all faith, and wanted charity, he were nothing*: And comparing faith & charity together, defineth expreſly, that charity is the greater vertue: Which charity is the fountayne of all good workes. And ſo by this preferring theſe workes of charity, before faith, he doth ſtop the other ſtarting hole of the Proteſtants, that *Abraham* forſooth was juſtified before God, by onely faith: but was declared juſt before men by his workes: For if God eſteeme more of charity, then of our faith, a man is more juſtified before God by charity, then by faith: Againe, in the very place where this noble fact is recorded, to ſhew how acceptable it was to God himſelfe, it is ſaid in the perſon of God: *Nowe I knowe that thou loueſt me*: and to conuince all obſtinate cauilling, is it not ſaid that his faith did in this very fact cooperate with his workes, and that the worke made his faith perfect: which conjunction of both of them together, doth demonſtrate that he ſpeaketh of his juſtification before God: adding alſo, *That he was therefore called the friend of God*. Which could not haue beene, if thereby he had beene only declared juſt before men, & thus doth S. *Auguſtine* reconcile the two places of the Apoſtles, S. *Paul*, & S. *Iames*, which ſeeme contrarie. *S.* Paul *ſaying that a man is iuſtified by faith, without workes, and S.* Iames, *that a man is iuſtified by workes, and not by faith onely. That* S. Paul *ſpeaketh of workes, which goe before faith, ſuch as we of our owne forces, without the helpe of grace are able to doe: and ſuch he ſaith not to deſerue our firſt iuſtification. But* S. Iames *diſputeth of workes, which followe faith, and iſſue out of our ſoules, nowe garniſhed with grace, and ſuch he holdeth vs to be iuſtified by*, that is, *made more and more iuſt*: See the place. He ſaith directly, that we are iuſtified, and that this juſtice doth increaſe, whiles it doth proceede and profit. 1. Cor. 13. L. 83. queſt. q. 76. Serm. 16. de verb. Apoſ.

Nothing then is more certaine and cleare, then that there our juſtification may daylie be augmented: and it ſeemeth to me, that this alſo bee graunted in their opinion: For they holding faith to be the only inſtrument of juſtification, cannot deny, but that there are many degrees of faith, it is ſo plainely taught in the worde: *O yee of little faith*. And then a little after, *I haue not founde ſo great faith in Iſraell*: And *O Lord increaſe our faith*: and many ſuch like, where many different degrees of faith are mentioned. How then can the juſtification which dependes vpon that faith, not be correſpondent vnto that diuerſity of faith, but all one? Math. 8. Luc. 19. Pag. 54. Againe, M. PERK. deliuereth plainly, *That men at the firſt, are not ſo well aſſured of their ſaluation, as they are afterward*; If then in the certainty of their ſaluation, which is the prime effect of their juſtification they put degrees, they muſt perforce allowe them in the juſtificatiō it ſelfe. And thus much of this queſtion: the objections which M. PERKINS makes for vs in Pag. 200.

this Article: doe belong either to the queſtion of merits, or of the poſſibility of fulfilling the lawe, or to the perfection of our juſtice: and therefore I remitte them to thoſe places: and will handle the two latter poynts, before I come to that of merits.

WHETHER IT BE POSSIBLE FOR A MAN IN GRACE, to fulfill Gods lawe.

Pag. 95. Gal. 5. MASTER PERKINS argueth, that it is vnpoſſible: Firſt, *for that Paul tooke it for his ground, that the lawe could not be fulfilled*. Admitte it were ſo. I then would anſwere, that he meant, that a man helped only with the knowledge of the lawe, cannot fulfill the lawe: but by the ayde of Gods grace, he might be able to doe it. Which I gather out of Rom. 8. S. *Paul*, where he ſaith, *That, that which was impoſſible to the lawe, is made by the grace of Chriſt poſſible.*

2 Object. *The liues and workes of moſt righteous men, are imperfect and ſtayned with ſinne*; ergo *quid*? Of this, there ſhall be a ſeuerall Article.

3 Object. *Our knowledge is imperfect, and therefore out faith, repentance, and ſanctification is anſwerable*. I would to God all our workes were anſwerable to our knowledge, then would they be much more perfect then they are, but this Argument is alſo impertinent, and doth rather proue it poſſible to fulfill the lawe, becauſe it is poſſible to knowe all the lawe: Then if our workes bé anſwerable to our knowledge: we may alſo fulfill it.

4 Object. *A man regenerate, is partly fleſh, and partly ſpirit, and therefore his beſt workes, are partly from the fleſh*. Not ſo, if we mortifie the deedes of the Rom. 8. 13. fleſh by the ſpirit, as the Apoſtle exhorteth. But theſe trifling arguments belong rather vnto the next queſtion. I will helpe M. PERKINS to Act. 1. 15. ſome better, that the matter may be more throughly examined. *Why goe yee about to put a yoke vpon the Diſciples neckes, which neither we, nor our Fathers were able to beare?* theſe wordes were ſpoken of the lawe of *Moyſes:* therefore we were not able to fulfill it.

I anſwere firſt, that, that lawe could not be fulfilled by the only helpe of the ſame lawe, without the further ayde of Gods grace.

Secondly, that it was ſo burdenſome and comberous, by reaſon of the multitude of their Sacrifices, Sacraments, and Ceremonies, that it could hardly be kept with the helpe of ordinary grace: and in that ſence, it is ſaid to be ſuch a yoke, as we were not able to beare. Becauſe thinges Ioſ. 11. very hard to be donne, are now and then, called impoſſible. Now that 3. Reg. 14. *Ioſue, Dauid, Ioſias, Zachary, Elizabeth*, and many others, did fulfiill all the Act. 13. lawe, is recorded in holy Scripture: Wherefore it is moſt manifeſt, that 4. Reg. 23. Luke 1. it might be kept.

To

To will is in me, but I finde not how to performe. If S. *Paul* could not performe that which he would, how can others? Rom. 7.

Answere. He speakes there of auoyding al euil motions, and temptations, which he would willingly haue donne, but he could not: Marry he could well by the assistance of Gods grace, subdue those prouocations to sinne, and make them occasions of vertue: and consequently, keep all the commaundements, not suffering those passions to leade him to the breach of any one of them. The like answere we make vnto that obiection, that one of the ten commandements forbids vs to couet our neighbors goods, his wife, or seruants, which as they say is impossible: but we holde, that it may be well donne, vnderstanding the commaundement rightly, which prohibiteth not to haue euill motions of couetuousnes and lechery: but to yeelde our consent vnto them. Now it is so possible for a man by Gods grace to refrayne his consent from such wicked temptations, that S. *Augustine* thinketh it may be donne of a mortified vertuous man, euen when he is a sleepe. And testifieth of himselfe, that waking he performed it. *Wee doe all offend in many thinges. And if we say we haue no sinne, we deceiue our selues.* But if we could obserue all the lawe, we should offend in nothing, nor haue any sinne. *ergo.* Libr. 10. conf c. 7. Iac. 3. 2. 1. Ioan. 1.

Answere. I graunt that we offend in many thinges: not because it is not possible to keepe them, but for that we are fraile, and easely ledde by the craft of the Diuell into many offences which we might auoyde, if wee were so warie and watchfull as we ought to be: againe, although wee cannot keepe our selues from veniall offences, yet may wee fulfill the lawe, which is not transgressed and broken, vnlesse we committe some mortall sinnes. For veniall sinnes, either for the smalnesse of the matter, or want of consideration, are not so opposite to the lawe, as that they violate the reason, and purport of it, although they be somwhat disagreeing with it. But of this matter more fully in some other place.

Lastly, it may be obiected that the way to heauen is straite, & the gate narrowe: which is so true, that it seemeth impossible to be kept by flesh and bloud: but that which is impossible to men of themselues, is made possible, and easie too, by the grace of God: which made S. *Paul* to say, *I can doe all thinges in him, that strengthneth and comforteth me:* And the Prophet *Dauid, after thou O Lord hadest dilated my hart* (and with thy grace set it at liberty) *I did runne the waies of thy commaundements:* that is, I did readely, and willingly performe them. Of the loving of GOD vvith all our hart, &c. shall be treated in the question of the perfection of justice. Philip. 4. Psal. 118.

Hauing nowe confuted all that is commonly proposed to proue the impossibility of keeping Gods commaundements, let vs now see what

we can say in proofe of the possibility of it: First, S. *Paul* is very playnlie
om. 8. for it, saying. *That which was impossible to the lawe, in that is weakned by the flesh, God sending his Sonne in the similitude of flesh, of sinne, damned sinne in the flesh, that the iustification of the lawe might be fulfilled in vs, who walke not according to the flesh, but according vnto the spirit.* See how formally he teacheth, that Christ dying to redeeme vs from sinne, purchased vs grace to fulfill the law, which before was impossible vnto our weake flesh. Againe, how farre S. *Iohn* was from that opinion, of thinking Gods commaundements to be impossible,
Pa
Eap. 5. may appeare by that Epistle. *And his commaundements be not heauy.* Which
Iath. 11. is taken out of our Sauiours owne wordes. *My yoke is sweete, and my burthen is light.* The reason of this is, that although to our corrupt frailty, they be very heauy: Yet when the vertue of charity is powred into our hartes by
Re the holy Ghost, then loe, doe we with delight fulfill them. For as the A-
om. 13. postle witnesseth. *Charity is the fulnes of the lawe.* And, *He that doth loue his neighbour, hath fulfilled the lawe:* Which Christ himselfe teacheth, when he
Iath. 22. affirmeth, *That the whole lawe, & Prophets depend vpon these two commaundements, of louing God, and our neighbour:* Now both according vnto our opinion and the Protestants, a man regenerate and in the state of grace hath in him the vertue of Charity: we hold it to be the principall part of inherent iustice: they say that their iustifying faith can neuer be seperated from it: So that a righteous man, being also indued with charity, is able thereby to fulfill the whole lawe. Let vs adjoyne vnto these Authorities of holy write, the
Serm. in il- testimony of one auncient Father or two, S. *Basil* affirmeth. *That it is im-*
lud, Attendie tibi *pious and vngodly, to say that the commaundements of the spirit be vnpossible.*
S. *Augustine* defineth, *That we must beleeue firmely, that God being iust & good,*
De nat. & gra. cap. 69. *coulde not commaunde thinges that be impossible for vs to fulfill:* The reason may be, that it is the part of a tyrant, and no true lawemaker, to commaund his subiectes to doe that vnder payne of death, which he knowes them no way able to performe: for those were not to be called lawes, (which are to direct men, to that which is iust) but snares to catch the most diligent in, and to binde them vp to most assured perdition. Wherefore it was after-
2. Can. vlt. ward decreed in an approued Councell of Aransican, as an article of faith in these wordes. *This also we beleeue according to the Catholike faith, that all men baptised by grace there receiued, with the helpe and cooperation of Christ, both can, & ought to keepe and fulfill those thinges, which belong to saluation.* The principall
Iath. 19. whereof are after our Sauiours owne determination to keepe the commaundements. *If thou wilt enter into life, keepe the commaundements.*

This by the way concerning the possibility of fulfilling the lawe.

THAT

THAT GOOD WORKES BE NOT STAYNED WITH SINNE.

NOVV that juſt mens workes be not ſinnes: which I proue firſt, by ſome workes of that patterne of patience, *Iob*. Of whome it is written, that notwithſtanding all the Diuels power and craft in tempting of him, *He continued ſtill a ſingle harted, and an vpright man, departing from euill, and preſeruing his innocency*. If he continued an innocent, he ſinned not: Againe, if in all theſe inſtigations to impatience, he remayned patient: theſe his workes were perfect. For S. *Iames* ſaith, *Eſteeme it my brethren, all ioy, when you ſhall fall into diuers temptations: knowing that the probation of your faith, worketh patience: And let patience haue a perfect worke, that you may be perfect and entire, faylingin nothing.* Cap. 2. Cap. 1.

2 King *Dauid* thus by the inſpiration of the holy Ghoſt ſpeaketh of himſelfe *Thou haſt (O Lord) proued my hart, thou haſt viſited me in the night, thou haſt tried me in fire, and there was no iniquity founde in me*. It muſt needes then be graunted, that ſome of his workes at leaſt were free from all ſinne and iniquity. And that the moſt of them were ſuch, if you heare the holy Ghoſt teſtifying it, I hope you will beleeue it: reade then, where it is of recorde, *That* Dauid *did that, which was right in the ſight of our Lord* (and not only in the ſight of men) *and turned from nothing that he commaunded him, all the dayes of his life, except only the matter of* Vrias *the Hethite*. Pſal. 16. 3. Reg. 15.

3 The Apoſtle affirmeth, *That ſome men doe builde vpon the only foundation Chriſt Ieſus, golde, ſiluer, and pretious ſtones*: that is, being choyce members of Chriſtes Catholike Church, doe many perfect good workes, ſuch as being tried in the fornace of Gods judgement, will ſuffer no loſſe or detriment, as he there ſaith expreſly: Wherefore they muſt needes be pure, and free from all droſſe of ſinne, otherwiſe hauing beene ſo proued in fire, it would haue beene found out. 1. Cor. 3.

4 Many workes of righteous men pleaſe God. *Make your bodies a quicke ſacrifice, holy and acceptable to God: the ſame offering ſpirituall ſacrifices acceptable to God*: And S. *Paul, calleth almes beſtowed on him in priſon, an acceptable ſacrifice of ſweete ſauour, and pleaſing God*. But nothing infected with ſinne (al which he hateth deadly) can pleaſe God and be acceptable in his ſight: God of his mercy through Chriſt doth pardon ſinne, or as the Proteſtants ſpeake, not impute it to the perſon: but to ſay that a ſinfull worke is of ſweete ſauour before him, and a gratefull ſacrifice to him, were blaſphemy: wherefore we muſt needes confeſſe, that ſuch workes which ſo well pleaſed him, were not defiled with any kinde of ſinne. Rom. 12. 1. Pet. 2. Phil. 4.

Finally, many workes in holy write be called good, as, *That they may ſee your good workes: to be rich in good workes: Wee are created in* CHRIST IESVS Math. 5. 1. Tim. 6. Ephes 2.

to good workes: but they could not trulie be called good workes, if they were infected with sin. For according to the judgement of all learned Diuines, it can be no good worke, that fayleth either in substance, or circumstance, that hath any one fault in it: For, *Bonum ex integra causa malum, ex quolibet defectu.* Wherefore we must either say, that the H. Ghost calleth euill good, which were blasphemy, or else acknowledge, that there be many good workes free from all infection of sinne.

In lieu of the manifolde testimony of Antiquity, which doth nothing more then recommend good workes, and paint out the excellencie of them: I will set downe one passage of S. *August.* wherein this very controuersie is distinctly declared, and determined: thus he beginneth: *The iustice (through which the iust man liueth by faith) because it is giuen to man by the spiritte of grace is true iustice: the which although it be worthely called in some men perfect, according to the capacitie of this life, yet it is but small in comparison of that greater, which man made equall to Angelles shall receiue. Which (heauenly iustice) he that had not as yet said himselfe to be perfect, in regard of that iustice that was in him; and also imperfect; if it be compared to that which he wanted. But certainely this lesser iustice, or righteousnesse, breedeth, and bringeth forth merittes, and that greater, is the rewarde thereof. Wherefore he that pursueth not this, shall not obtayne that:* Hitherto S. *Augustine.* Note first, that he defineth the iustice which we haue in this life, to be true iustice, which is pure from all injustice and iniquity: Then, that it is also perfect, not fayling in any dutie, which we be bound to performe. Lastly, that it bringeth forth good workes, such as merit life euerlasting. True it is also, that this iustice although perfect in it selfe, so farre as mans capacity in this life doth permitte: yet being compared vnto the state of iustice which is in heauen, it may be called imperfect, not that this is not sufficient to defend vs from all formall transgression of Gods lawe: but because it keepeth not vs sometimes from veniall sinne: and hath not such a high degree of perfection as that hath. S. *Augustine* hath the like discourse, where he saith directly, that it appertaines to the lesser iustice of this life, not to sinne. So that we haue out of this oracle of Antiquity: that many workes of a just man are without sinne.

Li. 3. cont. duas epist. Pelag. c. 7.

De spir. & lit. vlt. cap.

To these reasons taken partly out of the Scriptures, and partly out of the record of Antiquity, let vs joyne one or two drawne from the absurdity of our aduersaries doctrine, which teacheth euery good woorke of the righteous man to be infected with mortall sin: Which being graunted, it would followe necessarily, that no good worke in the world, were to be donne vnder paine of damnation: thus: *No mortall sinne is to be donne vnder paine of damnation: for the wages of sinne is death: but all good works are stayned with mortall sinne.* ergo *no good worke is to be donne vnder paine of damnation.*

Rom. 6.

It

It followeth secondly, that euery man is bounde to sinne deadly. For all men are bounde to performe the duties of the first and second table: but euery performance of any dutie is necessary linked with some mortall sinne: therefore euery man is bounde to committe many mortall sinnes: and consequently to be damned. These are holy and comfortable conclusions, yet inseparable companions, if not sworne brethren of the Protestants doctrine. Now let vs heare what Arguments they bring against this Catholike verity.

THAT GOOD WORKES BE FREE FROM SINNE.

FIRST they alleadge these words, *Enter not O Lord, into iudgement with thy seruãt, because no liuing creature shal be iustified in thy sight.* If none can be iustified before God, it seemes that none of their works are just in his sight. Psal 142.

Answere. There are two common expositions of this place, among the auncient Fathers: both true, but far from the Protestants purpose. The former is S. *Augustines*, S. *Hieromes*, S. *Gregories* in his Commentaries vpon that place: who say, that no creature ordinarily liueth without many veniall sinnes, for the which in justice they may be punished sharply, either in this life, or else afterward in Purgatory. Wherefore the best men doe very prouidently pray vnto God, not to deale with them according vnto their deserts: for if he should so doe, they cannot be justified and cleared from many veniall faultes. And therefore they must all craue pardon for these faultes, or else endure Gods judgements for them, before they can attayne vnto the reward of their good deedes. The second exposition is more ordinary, with all the best writers vpon the Psalmes: as S. *Hilary*, S. *Hierome*, S. *Arnobius*, S. *Euthimius*, and others: Which is also S. *Augustines*, S. *Gregory*. All these say, that mans justice, in comparison of the justice of God, will seeme to be no justice at all: and so take these words, *No creature*, neither man nor Angell, *shall be iustified in thy sight:* that is, if his justice appeare before thine, and be compared to it. For as the starres be bright in themselues, & shine also goodly in a cleare night: yet in the presence of the glittering sun beames, they appeare not at all: euen so mans justice, although considered by it selfe, it be great and perfect in his kind, yet set in the sight and presence of Gods justice, it vanisheth away, and is not to be seene. This exposition is taken out of *Iob*, where he saith: *I know truly it is euen so, that no man compared to God, shall be iustified.* Take the wordes of the Psalme in whether sence you list (that either we haue many veniall faultes, for which we cannot be justified in Gods sight, or else that in the sight of Gods most bright justice, ours will not appeare at all) & it cannot bee thereof justly concluded, that euery worke of the righteous man is stayned with sinne. And consequently, the place is not to purpose.

De perfect iustitie. Epistol. ad Ctesiph.

Li. ad Crosium c. 10. Lib 9. moral cap. 1.

Iob. 9.

Esay 64. One other ordinarie hackney of theirs, is that out of the Prophet. *All our righteousnes is as a menstruous or defiled cloath*. The which I haue already ridde to death in the beginning of the question of justification, where it was alledged: The answere is briefly, that the Prophet praying for the sinnes of the people, speaketh in the person of the sinnefull. Such as the common sort of them were, who had more sinnes then good workes, and so their righteousnes was like vnto a spotted and stayned cloath. Now this disproueth not, but that their good workes although but fewe, yet were free for all spottes of iniquity: it onely proueth, that with their fewe good, they had a great number of euill, which defiled their righteousnes, and made it like a stayned cloath.

3. *There is not a man, who doth not sinne*: And, *blessed is the man, whose sinnes be not imputed to him*. And such like, I answere that the best men sinne venially, and are happy when those their sinnes be pardoned: but all this is cleane besides this question, where it is onely enquired, whether the good workes that the just doe, be free from sinne, and not whether they at other times doe sinne, at the least venially. This is all, which M. PERKINS here and there obiecteth against this matter: but because some others doe alleadge also, some darke places out of the fathers, I thinke it not amisse, to solue them here together.

S. *Cyprian* saith: *That the beseiged minde of man, can hardly resist all assaults of the enemie: for when couetousnes is ouerthrowen, vp starts lechery and so forth.*

Answere. All this is true, that the life of man is a perpetuall warefare: yet man assisted with the grace of God, may performe it most valiantly, and neuer take any mortall wound of the enemies: although through his owne frailty he may be sometimes foyled.

Dial. 1. cap. Pelag. S. *Hierome* affirmeth: *That then we are iust when we confesse our selues to be sinners*.

Answere. That all just men confesse themselues to sinne venially: but neither of these places come neare the point in question, that not one good deede of the just man, is without some spot or stayne of sinne.

Epist. 29. S. *Augustine* hath these wordes: *Most perfect charity, which cannot be increased, is to be found in no man in this life: and as long as it may be increased, that which is lesse then it ought to be is faulty, of which fault it proceedeth, that there is no man who doth good, and doeth not sinne*. All this we graunt to be true: that no man hath so perfect charity in this life, but that sometimes he doth lesse then he ought to doe: and consequently doth not so well, but that nowe and then he sinneth at the least venially, and that therefore the said holy Doctor had just cause to say. *Woe be to the laudable life of a man, if it be examined without mercy*. All which notwithstanding just men may out of that charity, which they haue in this life doe many good workes, which are pure from

Li. 9. confess. c. 13.

all

all sinne as hath beene proued. They alleadge yet another place out of S. *Augustine*. *That belongeth vnto the perfection of a iust man, to knowe in truth his imperfection, and in humility to confesse it.* True: that is as he teacheth elsewhere. First, that the perfection of this life is imperfection, being compared with the perfection of the life to come. Againe, that the most perfect in this life, hath many imperfections, both of witte and will, and thereby many light faultes. Lib. 3. con duas Epist. Pelag. c. 7.

Now come we vnto S. *Gregory* our blessed Apostle, out of whose sweet wordes ill vnderstood, they seeme to haue sucked this their poison. He saith. *The holy man* Iob, *because he did see all the merit of our vertue to be vice, if it be straightly examined of the inward iudge doth rightly adde, if I will contend with him, I cannot answere him one for a thowsand.* Lib. 9. morall. cap. 1.

I answere that by our vertue in that place is to be vnderstood, that vertue which we haue of our owne strength, without the aide of Gods grace; which we acknowledge to be commonly infected with some vice, that S. *Gregory* so tooke it, appeares by the wordes, both going before and following: before he writeth thus. *A man not compared to God, receiued iustice: but compared vnto him, he leeseth it. For whosoeuer compareth himselfe vnto the author of all good, leeseth that good which he had receiued: for he that doth attribute the good vnto himselfe, doth fight against God, with his owne giftes:* And after thus. *To contend with God, is not to giue to God the glory of his vertue, but to take it to himselfe.* And so all the merit of this our vertue, which commeth not of God, but is attributed vnto our selfe, as proceeding onely from our selues, is the very vice of pride, and cannot be prejudiciall vnto true good workes, al which we acknowledge to proceede principally from the grace of God, dwelling in vs. He saith further with S. *Augustine* that in this life we cannot attayne vnto perfect purity, such as shall be in heauen, read the beginning of his first and second booke of Morales, and there you shall finde him commending *Iob* to the skyes, as a good and holy man, by his temptations not foyled, but much aduanced in vertue.

Now before I depart from this large question of justification, I will handle yet one other question, which commonly ariseth about it: *it is.*

WHETHER FAITH MAY BE WITHOVT CHARITY.

I PROVE that it may so be: first out of these wordes of our Sauiour. *Many shall say vnto me in that day*, Lord, Lord, *haue we not prophecied in thy name, haue we not cast out Diuels, haue we not done many miracles, to whome I will confesse, that I neuer knewe you depart from me, all yee that worke iniquitie.* That these men beleeued in Christ, and perswaded themselues assuredly to be Math. 7.

of the elect appeareth, by their confident calling of him, *Lord, Lord,* and the reſt that followeth : Yet Chriſt declareth manifeſtly that they wanted charity, in ſaying that they were workers of iniquity.

Math. 22. 2. When the King went to ſee his gueſtes. *He found there a man not attired in his wedding garment: and therefore commaunded him to be caſt into vtter darknes.* This man had faith, or elſe he had not beene admitted vnto that table which ſignifieth the Sacraments : yet wanted charity, which to be the wedding garment, beſides the euidence of the text is alſo proued, where Apoc. 19. in expreſſe tearmes. *The garments of Chriſts Spouſe is declared to be the righteouſnes and good workes of the Saintes.* And that with great reaſon : for as S. *Paul* 1. Cor. 13. teacheth. *Faith ſhall not remayne after this life :* With what inſtrument then (trow you) will the Proteſtants lay hold on Chriſts righteouſnes.

That charity is that wedding garment, S. *Hierome* vpon the ſame place doth witneſſe, ſaying: *That it is the fulfilling of our Lordes commaundements.* And Hom. 38. in Euang. S. *Gregory* doth in expreſſe wordes define it. *What* (ſaith he) *muſt we vnderſtand by the wedding garment, but charity :* So doe S. *Hilary*, and *Origen* : and Can. 22. in Math. S. *Chryſoſtome* vpon that place.

Tract. 20. in Math. Math. 25. 3. The like argument is made of the fooliſh Virgins. Who were part of the Kingdome of God, and therefore had faith, which is the gate & entrance into the ſeruice of God. Yea in the houſe of God, they aſpired vnto more then ordinary perfection. Hauing profeſſed Virginity, yet either caried away with vayne glory, as S. *Gregory* takes it. Or not giuing themſelues to the workes of mercy, ſpirituall, and corporall, as S. *Chryſoſtome* expoundes it : briefly not continuing in their former charity (for faith once had, cannot after the Proteſtants doctrine be loſt) were ſhut out of the Kingdome of heauen, albeit they preſumed ſtrongly on the aſſurance of their ſaluation, as is apparant : By their confident demaunding to be let in, for they ſaid. *Lord, Lord, open vnto vs.*

Ioh. 12. 4. *Many of the princes beleeued in Chriſt, but did not confeſſe him, for they loued more the glory of men then the glory of God.* What can be more euident, then that theſe men had faith: whē the H. ghoſt ſaith expreſly that they beleeued in chriſt which is the onely act of faith. And yet were deſtitute of charity, which preferreth the glorie and ſeruice of God, before al things in this world.

Cap. 2. 5. This place of S. *Iames.* (*What ſhall it profit my bretheren if any man ſay that he hath faith, but hath not workes :* what, *ſhall his faith be able to ſaue.*) Suppoſeth very playnlie, that a man may haue faith without good workes, that is, without charity, but that it ſhall auayle him nothing : *Caluin* ſaith that the Apoſtle ſpeakes of a ſhadowe of faith, which is a bare knowledge of the articles of our creede, but not of a juſtifying faith. Without doubt he was litle acquainted with that kinde of faith, by which Proteſtants be juſtified: but he directly ſpeakes of ſuch a faith, as *Abraham* was juſtified by: ſaying.

That

That that faith did worke with his workes, and was made perfect by the workes. Was this but a ſhadowe of faith: but they reply that this faith is likened vnto the faith of the Diuell, and therefore cannot be a juſtifying faith: that followeth not, an excellent good thing, may be like vnto a badde in ſome thinges, as Diuels in nature are not only like, that the very ſame as Angels be: euen ſo a full Chriſtian faith may be well likened vnto a Diuels faith, when it is naked and voyde of good workes in two points: Firſt, in both there is a perfect knowledge of all thinges reuealed: Secondly, this knowledge ſhall not ſtead them any whit, but only ſerue vnto their greater condemnation, becauſe that knowing the will of their maſter, they did it not. And in this reſpect S. *Iames* compareth them together: Now there are many points wherein theſe faithes doe differ, but this one is principall. That Chriſtians out of a goodly and deuoute affection, doe willingly ſubmitte their vnderſtanding vnto the rules of faith, beleeuing thinges aboue humane reaſon, yea ſuch as ſeeme ſometimes contrary to it. But the Diuell againſt his will, beleeues all that God hath reuealed: Becauſe by his naturall capacity he knowes that God can teach, nor teſtifie any vntruth. Againe that faith may be without charity is proued out of theſe wordes of the ſame ſecond Chapter. *Euer as the body without the ſpirit is dead, ſo alſo faith without workes is dead.* Hence thus I argue: albeit the body be dead without the ſoule: yet is it a true naturall body in it ſelfe, euen ſo faith is perfect in the kinde of faith, although without charity it auayle not to life euerlaſting. Laſtly in true reaſon it is manifeſt that faith may be without charity, for they haue ſeuerall ſeates in the ſoule, one being in the will, and the other in the vnderſtanding: they haue diſtinct obiectes, faith reſpecting the truth of God, and charity the goodnes of God. Neither doth faith neceſſarily ſuppoſe charity, as charity doth faith, for we cannot loue him of whom we neuer heard. Neither yet doth charity naturaly flow out of faith, but by due conſideration of the goodnes of God, and of his benefits and loue towardes vs, into which good & deuout conſiderations, few men doe enter, in compariſon of them who are led into the broad way of iniquity through their inordinate paſſiõs. This according to the truth, & yet more different in the Proteſtants opinion: for faith laies hold on Chriſts righteous, & receiues that in. But charity can receiue nothing in, as M.P. witneſſeth. But giues it ſelfe forth in al duties of the firſt & ſecond table. Now ſir, if they could not apply vnto themſelues Chriſts righteouſnes, without fulfilling all duties of the firſt & ſecond table: they ſhould neuer apply it to them, for they hold it impoſſible to fulfill all thoſe duties, ſo that this neceſſary lincking of charity with faith: maketh their ſaluation not only very euill aſſured, but altogither impoſſible, for charity is the fulnes of the law, which they hold impoſſible, & then if the aſſurance of their ſaluation, Pag. 85. Rom. 12.

must

must needes be joyned with such an impossibility, they may assure themselues, that by that faith, they can neuer come to saluation.

Let vs annex vnto these playne authorities of holy Scripture, one euident testimony of Antiquity: That most incorrupt judge S. *Augustine* saith flatly, *That faith may well be without Charity, but it cannot profit vs without Charity*. And, *That one God is worshipped sometimes out of the Church*, but that vnskilfully, yet is it he. Also that one faith is had without charity, and that also out of the Church, neither therefore is not faith: For there is one God, one Faith, one Baptisme, & one immaculate Catholike Church: in which God is not serued only, but in which only, he is trulie serued: neither in which alone, faith is kept; but in which only, faith is kept with charity. So that faith, and that only true faith, of which the Apostle speaketh, *One God, one faith*, may be, and is in many without charity.

Lib. 15. de trin. c. 17. Con crescen lib. 1. cap. 29.

Ephes. 4.

The Protestants bolde asseuerations, that they cannot be parted, are great: but their proofes very slender, and scarce worth the disprooving.

THAT FAITH MAY BE WITHOVT GOOD WORKES.

1. Tim. 5. THE first, *He that hath not care of his owne, hath denied his faith: therefore faith includeth that good worke, of prouiding for our owne:*

Answ. That faith there seemes to signifie, not that faith whereby we beleeue all thinges reuealed, or the Protestants the certainty of their saluation: but for fidelity, and faithfull performance, of that which we haue promised in Baptisme, which is to keepe all Gods commaundements: one of the which, is to prouide for our children, and for them that wee haue charge of: so that he who hath no such care ouer his owne charge, hath denyed his faith: that is, violed his promise in Baptisme. There is also another ordinary answere supposing faith to be taken there for the Christian beleefe, to witte, that one may deny his faith two wayes: either in flatte denying any article of faith, or by doing some thing that is contrary to the doctrine of our faith. Now he that hath no care of his owne, doth not deny any article of his faith, but committeth a fact contrary to the doctrine of his faith: so that not faith, but the doctrine of faith, or our promise in Baptisme, includeth good workes.

Ioh. 6. 2 *There are among you that beleeue not; for he knewe who beleeued, and who was to betray him:* Opposing treason to faith, as if he had said: faith conteyned in it selfe fidelity. This Argument is farre fetched, and little worth. For albeit faith hath not fidelity and loue alwaies necessarily joyned with it, yet falling from faith, may well drawe after it, hatred and treason:

yea

yea ordinarely wickednes goeth before falling from faith, and is the cauſe of it: which was *Iudas* caſe, whome our Sauiour there taxed, for he blinded with couetouſnes, did not beleeue Chriſts Doctrine of the bleſſed Sacrament, and by incredulity opened the diuell a high way to his hart, to negotiate treaſon in it.

3. They obiect that. *Who ſaith he knowes God, and doth not keepe his commaundements is a lyar.* 1. Ioh. 2.

Anſwere. He is then a lyar in graine who profeſſing the only true knowledge of God, yet bluſheth not to ſay, that it is impoſſible to keepe his commaundements: but to the obiection, knowing God in that place, is taken for louing of God, as. *I knowe yee not*: that is, *I loue you not*. Our Lord knowes the way of the juſt: that is approues it, loues it, ſo he that knowes God, kepes his commaundements, as Chriſt himſelfe teſtifieth. *If any loue me, he will keepe my word. And he that loueth me not, will not keepe my wordes.* Math. 7. & 25. Pſal. 1. Ioh. 14.

Laſtly, they ſay with S. *Paul. That the juſt man liueth by faith*. But if faith giue life, then it cannot be without charity.

Anſwere. That faith in a juſt man is not without hope and charity, by all which conioyned he liueth, and not by faith alone. But faith is in a ſinnefull and vnjuſt man, without charity: who holding faſt his former beleefe, doth in tranſgreſſing Gods commaundements, breake the bandes of charity. And ſo it remaynes moſt certayne, that faith may be and too too often is without the ſacred ſociety of charity.

CHAPTER. 5.

OF MERITTES.

Pag. 102.

MASTER PERKINS ſaith. *By meritte vnderſtand any thing or worke, whereby Gods fauour and life euerlaſting is procured, and that for the dignity and excellency of the worke, or thing done, or a good worke binding him that receiueth it, to repay the like.*

Obſerue that three thinges are neceſſary to make a worke meritorious. Firſt, that the worker be the adopted Sonne of God, and in the ſtate of grace. Secondly, that the worke proceede from grace, and be referred to the honour of God. The third, is the promiſe of God through Chriſt, to reward the worke. And becauſe our aduerſaries either ignorantly or of malice doe ſlaunder this our Doctrine, in ſaying vntruely, that we truſt not in Chriſts merittes, nor neede not Gods mercy for our ſaluation, but will purchaſe it by our owne workes: I will here ſet downe what the Councell of Trent doth teach, concerning merittes. *Life euerlaſting is to be* Seſſ 6. cap. vlt.

propoſed to them that worke well, and hope well to the end: both as grace, of mercy promiſed to the Sonnes of God through CHRIST IESVS, *and as a reward by the promiſe of the ſame God to be faithfully rendred vnto their workes and merittes.* So that we hold eternall life to be both a grace, aſwell in reſpect of Gods free promiſe through Chriſt, as alſo for that the firſt grace (out of which they iſſue) was freely beſtowed vpon vs. And that alſo it is a reward in juſtice, due partly by the promiſe of God, and in part for the dignity of good workes. Vnto the worker, if he perſeuer and hold on vnto the end of his life, or by true repentance riſe to the ſame eſtate againe. In infantes baptiſed there is a kinde of meritte, or rather dignity of the adopted Sonnes of God, by his grace powred into their ſoules in baptiſme, whereby they are made heires of the Kingdome of heauen, but all that arriue to the yeares of diſcretion, muſt by the good vſe of the ſame grace either meritte life, or for want of ſuch fruit of it, fall into the miſerable ſtate of death.

OVR CONSENTS.

WITH this Catholike Doctrine M. PER. would be thought to agree in two points. Firſt, *That merits are neceſſary to ſaluation.* 2. *That Chriſt is the roote & fountayne of all meritte.* But ſoone after like vnto a ſhrewd cowe, ouerthrowes with his heele the good milke he had giuen before. Renouncing all merits in euery man, ſauing onely in the perſon of Chriſt: whoſe prerogatiue (ſaith he) it is, to be the perſon alone, in whome God is well pleaſed: Then he addeth, that they good Proteſtants, by Chriſts merittes really imputed to them, doe merit life euerlaſting. Euen as by his righteouſnes imputed vnto them, they are juſtified and made righteous.

To which I anſwere that we moſt willingly confeſſe our bleſſed Sauiours merittes to be infinite, & of ſuch diuine efficacy that he hath not onely merited at his Fathers handes. Both pardon for all faultes, and grace to doe all good workes: but alſo that his true ſeruantes workes ſhould be meritorious of life euerlaſting, as for the reall imputation of his meritte to vs, wee eſteeme as a fayned imagination, compoſed of contrarieties: For if it be really in vs, why doe they call it imputed, and if it be ours only by Gods imputation, then is it not in vs really. Further to ſay that he only is the perſon in whome God is well pleaſed, is to giue the lye vnto many playne textes of holy Scriptures. *Abraham* was called the friend of God: therefore God was wel pleaſed in him. *Moyſes* was his beloued. *Dauid* was a man according vnto his owne hart. God loued Chriſts Diſciples, becauſe they loued him. Briefly all the Chriſtians at Rome, were truly called of S. *Paul*, the beloued of God. And therefore although God be beſt pleaſed in our Sauiour, and for his ſake is pleaſed in all others, yet is he not onely pleaſed in him, but in all his faithfull ſeruantes. Now to that which he

Iac. 2.
Eccleſ. 45.
Act. 13.
Ioh. 16.
Rom. 1.

he saith that they haue no other meritte then Christs imputed to them, as they haue no other righteousnes, but by imputation, I take it to be true: and therefore they doe very ingenuously and justly, renounce all kinde of merittes in their stayned and defiled workes. But let them tremble at that which thereupon necessarily followeth. It is; that as they haue no righteousnes nor meritte of heauen, but only by a supposed imputation, so they must looke for no heauen, but by imputation: for God as a most vpright judge wil in the end repay euery man, according to his worth: wherfore not finding any reall worthines in Protestants, but only in conceipte: his reward shall be giuen them answerably, in conceipte only: which is euidently gathered out of S. *Augustine*, where he saith. *That the reward cannot* Lib. 1. de *goe before the merite, nor be giuen to a man before he be worthy of it: for* (saith he) *what were more iniust then that, and what is more iust then God.* Where he concludeth that we must not be so hardy as once to demaund, much lesse so impudent as to assure our selues of that crowne, before we haue deserued it. Seing then that the Protestants by this their proctour renounce all such meritte and desart, they must needes also renounce their part of heauen, & not presume so much as once to demaund according vnto S. *Augustines* sentence: vntill they haue first renounced their erronious opinions.

But M. PERKINS will neuertheless proue, and that by sundry reasons, that their doctrine is the truth it selfe, and ours falshood.

First, by a sorry short sillogisme cõtayning more then one whole page. It is taken out of the properties of a meritorious worke: Which must be (saith he) four. First, *That the worke be done of our selues, without the helpe of another.* Secondly, *That it be not otherwise due debt.* Thirdly, *That it be done to the benefit of an other.* Fourthly, *That the worke and reward be equall in proportion.* These proprieties he sets downe pithagorically without any proofe. But inferreth thereon, as though he had proued them inuincibly, that Christs manhood seperated from the Godhead cannot meritte: because whatsoeuer he doth, he doeth it by grace receiued, & should be otherwise due. He might in like manner as truly say, that Christs manhood vnited to the Godhead could not merite neither: for he receiued his Godhead from his father, & whatsoeuer he doth is therefore his Fathers by due debt. And so the good man, if he were let alone, would disapoint vs wholy of all merites, aswell the imputed of Christs, as of all ours done by vertue of his grace. Wherefore we must a little sift his foure forged proprieties of merit: and touching the first. I say that one may by the good vse of a thing receiued by free gift, merit and deserue much euen at his handes that gaue it. For example the Father bestowes a farme vpon his Son freely: Who may by often presenting his Father of the pleasing fruits growing on the same, deserue his further fauour: Yea, he may by the commodities, reaped out of that farme,

buy any thing that it ſhall pleaſe his father to ſet to ſale, as well as if he had neuer receiued the farme from his fathers gift. Which is ſo common a caſe, and ſo ſenſible, that euery man of meane witte, may eaſely reach vnto it: euen ſo by good manuring the giftes which God freely beſtoweth vpon vs, we may both merit the increaſe of them, and according to his owne order and promiſe, purchaſe thereby the kingdome of heauen, which is plainely proued by that parable, *Of the talents giuen by a King to his ſeruants*; the which they imploying well, and multiplying, were therefore eſteemed worthy of farre greater, and withall to be made pertakers of their Lordes joyes.

Mat. 25.

M. PERKINS then was not a little ouerſeene, to put for the firſt propriety of merit, that it muſt be donne by a man, and of a man himſelfe.

The ſecond, *That a man muſt doe it of his owne free will and pleaſure, and not of due debt:* carrieth in ſhewe an oppoſition. but in deede there is no contradiction in it: for a man may, and euery honeſt man doth, of his owne free will and pleaſure, pay his due debt; but let vs pardon the diſorder of wordes: his meaning being nothing elſe, but that the payment of that which is otherwiſe due debt, cannot be any meritorious worke, to which S. *Auguſtine* doth anſwere in theſe wordes. *O great goodneſſe of God, to whome when we did owe ſeruice by condition of our eſtate, as bond-men doe to their Lord, yet hath he promiſed againe and againe, the rewarde of friendes.* In which there is couched a compariſon, which being laide in the light, will much helpe to the vnderſtanding of this matter. He that hath a ſlaue, or bond-man, may lawfully exact of him all kinde of ſeruice, without any wages: *Bread and a whippe* (ſaith a Philoſopher) *ſerue for a ſlaue:* Now ſuppoſe the Maſter to be ſoueraigne gouernour of a ſtate: then if it pleaſe him to make his man free, and withall a member of his common weale, the ſame man by performing many good offices to the ſtate, may juſtly deſerue of his prince as great rewarde and promotion, as any other of his ſubjects: and yet may his Lord and olde Maſter ſay trulie to him, all this that thou haſt donne, or couldſt doe, is but due debt vnto me, conſidering that thou waſt my bond man. ſo fareth it with vs in reſpect of God: all that we can doe, is due debt vnto him, becauſe he hath made vs, and endowed vs, with all that we either be, or haue: yet it hath pleaſed him, as a moſt kinde Lord, to ſet vs at liberty through Chriſt, and to make vs Citizens of the Saints, and as capable of his heauenly riches, as the Angelles, if wee will doe our endeuour to deſerue them: and whereas hee might haue exacted all that euer we could doe, without any kinde of recompence: yet hee of his ineſtimable goodneſſe towardes vs, doth neither binde vs to doe all we can doe; and yet for doing that little which he commaundeth, hath by promiſe bound himſelfe to repay vs a large recompence: by which wee

Serm. 3. de verb Apoſt

may well vnderstand those wordes of our Sauiour: *When you haue donne all these thinges that are commaunded you, say that you are vnprofitable seruantes: we haue donne that we ought to doe.* True. By our natiue condition we were bounde to performe, not only all these thinges, that be now commaunded, but whatsoeuer else it should haue pleased God to commaund: and this we must alwaies confesse, to preserue true humility in vs: yet God hath bettered our estate through Christ, and so highly aduaunced vs, that we not only be Citizens of the Saints, but his sons and heires, and thereby in case to deserue of him, a heauenly crowne, and this is S. *Ambrose* exposition vpon the place. S. *Chrysostome* pondering these wordes *let vs say*, taketh it for a holsome counsaile for vs to say, that we be vnprofitable seruants, least pride destroy our good workes: and then God will say, that we be good and faithfull seruants, as it is recorded. Luke 17. Mat. 25. verf. 21.

Againe, we may truly say, when we haue donne all thinges commaunded, that we are vnprofitable seruants, as venerable *Bede* our most learned countriman interpreteth: *Because of all that we doe, no commodity riseth vnto God our Lord in himselfe: who is such an infinite ocean of all goodnesses, that he wanteth nothing:* Whereupon *Dauid* saith, *That thou art my God, because thou standest in neede of no good that I can doe.* In Luc. 17. Pfal. 15.

And thus we fall vpon the third property of M. PERKINS meritorious worke. Which is, *That it be donne to the profit of another:* and say that albeit God in himselfe receiue no profit, by our workes: yet doth he in the administration of his holy common weale the Church, wherein good mens seruices doe much pleasure him. And in this sence is it said of S. *Paul, That by cleansing our selues from wicked workes, we shall become vesselles sanctified, and profitable vnto our Lord.* Againe, *God is glorified by our good workes, That seeing your good workes, they may glorifie your father which is in heauen.* Finally, *God doth reioyce at the recouery of his lost children.* If then good men trauayling painefully in Gods Vine-yarde, doe yeelde him outwardly both honour, joy, and commodity: that may suffice to make their worke meritorious. 2. Tim. 2. Math. 5. Ioh. 15. v. 8. Luke 15.

M. PERKINS fourth property is, *That the worke and rewarde, be equall in proportion:* If he vnderstande Arithmeticall proportion, that is, that they be equall in quantity, to witte, the one to be as great, or of as long continuance as the other: then we deny this kinde of equality to bee requisite to meritte: there is another sort of proportion, called by the Philosopher S. *Athic.* Geometricall: and the equality of that is taken by a reasonable correspondence of the one vnto the other: as when a good office is giuen vnto a Citizen of desart, it may be, that the honour and commodity of the office is farre greater, then was the meritte of the man: yet he being as well able to discharge it as another,

and hauing better deserued it, is holden in true iustice vvorthy of it: In like manner in a game where masteries are tryed, the prize is giuen vnto him that doeth best, not because the value of the rewarde, is just as much worth, as that act of the man who winneth it: but for that such actiuity is esteemed worthy of such a recompence. Now the
1. Cor. 9. crowne of heauenly glory, is likened by Saint *Paul*, vnto a Garland in a game: where he saith, *That we all runne, but one carrieth away the prize*. And
2. Tim. 2. *He that striueth for the mastery, is not crowned, vnlesse he striue lawfully*. It is also resembled vnto places of honour. *I will place thee ouer much*. And
Math. 25. *I goe*
Ioh. 14. *to prouide you places*.

Mat. 13. Grace is also in many places of Scripture, compared to seede: *For the*
1. Ioh. 3. *seede of God tarrieth in him*. But a little seede cast into good ground, and well manured, bringeth forth abundance of corne. Briefly, then such equality as there is betweene the well deseruing subject, and the office, betweene him that striueth lawfully, and the crowne, betweene the seede, and the corne, is betweene the reward of heauen, and the merit of a true seruant of God.

And thus much of M. PERKINS first Argument, more indeede to explicate the nature and condition of merit, then that his reason nakedly proposed, did require it.

Exod 20. His second testimony is, *God will shewe mercy vpon thousandes, in them that loue him, and keepe his commaundements*. Hence he reasoneth thus: *Where reward is giuen vpon mercy, there is no merit: but reward is giuen vpon mercy, as the text proueth*, ergo.

Answere. That in that text is nothing, touching the reward of heauen, which is now in question: God doth for his louing seruants sake, shewe mercy vnto their children or friends, either in temporall thinges, or in calling them to repentance, and such like: but doth neuer for one mans sake, bestowe the kingdome vpon another, vnlesse the party himselfe be first made worthy of it.

That confirmation of his, that *Adam* by his continuall and perfect obedience, could not haue procured a further increase of Gods fauour, is both besides the purpose, and most false: for as well he, as euery good man sithence, by good vse of Gods gifts, might day by day, encrease them: And that no man thinke that in Paradise it should haue bin otherwise, S.
In Inchir. cap. 25. *Augustine* saith expresly, *That in the felicity of Paradise, righteousnes preserued, should haue ascended into better*. And *Adam* finally, and all his posterity (if he had not fallen) should haue bin from Paradise translated aliue into the Kingdome of heauen: this by the way. Nowe to the thirde Argument.

Rom. 6. *Scripture condemneth merite of workes: The wages of sinne is death*. True.

But

But we speake of good workes, and not of badde, which the Apostle calleth sinne: where were the mans wittes? but it followeth there, *That eternall life, is the grace or gift of God*. This is to purpose: but answered 1200. yeares past, by that famous Father S. *Augustine*, in diuers places of his most learned workes. I will note one or two of them.

First, thus here ariseth no small doubt, which by Gods helpe I will now discusse. For if eternall life be rendred vnto good workes, as the holy Scripture doth most clearely teach (note) how then can it be called grace: when grace is giuen freely, and not repaide for vvorkes: and so pursuing the pointes of difficulty at large, in the end resolueth: that eternall life is most trulie rendred vnto good workes, as the due reward of them: but because those good workes could not haue beene donne, vnlesse God had before freely through Christ, bestowed his grace vpon vs, therefore the same eternall life, is also truly called grace: because the first roote of it, was Gods free gift. De gra. & li. arb. c. 8.

The very same answere doth he giue, where he hath these wordes. *Eternall life is called grace, not because it is not rendred vnto merittes: but for that those merittes to which it is rendred, were giuen*, in which place he crosseth M. PERKINS proportion most directly, affirming, that S. *Paul* might haue said truly, eternall life is the pay or wages of good vvorkes: but to holde vs in humility partly, and partly to put a difference betweene our saluation, and damnation, choose rather to say, that the gift of God, was life eternall: because of our damnation, we are the whole and only cause, but not of our saluation, but principally the grace of God, the only fountayne of merit, and all good workes. Epist. 106.

Now to those textes cited before about justification, *We are saued freely, not of our selues, or by the workes of righteousnesse, which we haue donne*. I haue often answered that the Apostle speakes of workes donne by our owne forces, without the helpe of Gods grace: and therefore they cannot serue against, workes donne, in, and by grace. Ad Eph. 2. Ad Tit. 3.

Now to that text which he hudleth vp together with the rest, although it deserued a better place, being one of their principall pillers in this controuersie: It, is *The sufferings of this life, are not worthy of the glory to come*. The strength of this objection, lyeth in a false translation of these words, *Axia pros tein doxan*, equal to that glory, or in the misconstruction of them: For we graunt (as it hath beene already declared) that our afflictions and sufferinges be not of equall in length, or greatnes, with the glory of heauen: for our afflictions be but for the short space of this life, and they cannot be so great, as will be the pleasure in heauen, notwithstanding, wee teach, that this shorter, and lesser labour imployed by a righteous man, in the seruice of GOD, doth meritte the other greater, and of Rom. 8.

longer continuance: and that by the ſaid Apoſtles playne wordes, for
2. Cor. 4. (ſaith he.) *That tribulation which in this preſent life, is but for a moment and light, doth worke aboue meaſure exceedingly an euerlaſting weight of glory in vs.* The reaſon is, that juſt mens workes iſſue out of the fountayne of grace, which giueth a heauenly value vnto his workes. Againe, it maketh him a quicke member of Chriſt, and ſo receiuing influence from his head, his workes are raiſed to an higher eſtimate: it conſecrateth him alſo a temple of the
2. Pet. 1. holy Ghoſt, and ſo maketh him partaker of the heauenly nature as S. *Peter* ſpeaketh. Which addes a worth of heauen to his workes. Neither is that glory in heauen, which any pure creature attayneth vnto of infinite dignity, as M. PERKINS fableth; but hath his certayne boundes & meaſure, according vnto each mans merittes, otherwiſe it would make a man equall to God in glory: for there can be no greater then infinite, as all learned men doe confeſſe.

M. PERKINS 4. reaſon: *Whoſoeuer will meritte muſt fulfill the whole law: for if we offend in one commandement, we are guiltie of the whole lawe, but no man can fulfill the whole lawe.* ergo.

Anſwere. I denie the firſt propoſition: for one good worke done with his due circumſtances doth bring forth merite, as by all the properties of meritte may be proued at large: and by his owne definition of meritte ſet downe in the beginning. Now if a man afterward fall into deadly ſinne, he leeſeth his former meritte: but recouering grace, he riſeth to his former meritte, as the learned gather out of that ſaying of our Sauiour, in the per-
Luc. 15. ſon of the good Father. *Doe on him* (that is on his prodigall ſonne returning whome) *his former garment.* His ſecond propoſition is alſo falſe as hath bin proued at large in a ſeueral queſtion. To that of S. *Iames*, although it belong not to this matter, I anſwere that he who offendeth in one, is made guiltie of all: that is, he ſhall be as ſurely condemned, as if he had broken
Epiſ 29 ad Hieron. all; See S. *Auguſtine.*

His 5. reaſon. *We are taught to pray on this manner. Giue vs this day our dayly bread: where we acknowledge euery morſell of bread, to be the meere gift of God: much more muſt we confeſſe heauen to be.*

Anſwere. M. PERKINS taketh great delight to argue out of the Lords prayer: but he handleth the matter ſo handſomely, that a man may thinke him to be ſo profoundly learned, that he doth not yet vnderſtand the *Pater noſter*: for who taketh our daylie foode to be ſo meerely the gift of God, that we muſt not either make it ours with our peny, or trauaile, we muſt not looke to be fedde from heauen by miracle, by the mere gift of God: but according vnto S. *Paules* rule, either labour for our liuing in ſome approued ſort, or not eate. Yet becauſe our trauailes are in vaine, vnleſſe God bleſſe them, we pray to God daily to giue vs our nuriture, either by

ſending or preſeruing the fruits of the earth, or by proſpering our labours with good ſucceſſe: or if they be men who liue of almes, by ſtirring vp the charitable to relieue them. So we pray, and much more earneſtly that God will giue vs eternall life: Yet by ſuch meanes as it hath pleaſed God to ordayne, one of which and the principall is by the exerciſe of good workes, which God hath appointed vs to walke in, to deſerue it. And it cannot but ſauour of a Satannicall ſpirit, to call it a Satannicall inſolency (as M. PERKINS doth) to thinke that eternall life can be merited: when S. *Auguſtine* and the beſt ſpirit of men, ſince Chriſts time ſo thought and taught in moſt expreſſe tearmes.

But let vs heare his laſt argument, which is (as he ſpeaketh) the conſent of the auncient Church: and then beginneth with S. *Bernard*, who liued 1000. yeares after Chriſt: He (in I knowe not what place, the quotation is ſo doubtfull) ſaith. *Thoſe thinges which wee call merittes, are the way to the Kingdome, but not the cauſe of raigning.* I anſwere, that merittes be not the whole cauſe, but the promiſe of God through Chriſt, and the grace of God freely beſtowed on vs, out of which our merittes proceede. Which is *Bernards* owne doctrine. Serm. 68 in Cantica. Manuali. c. 22.

Secondly, he citeth S. *Auguſtine*. *All my hope is in the death of my Lord: his death is my meritte.* True in a good ſence: that is, by the vertue of his death, and paſſion, my ſinnes are pardoned, and grace is beſtowed on me to doe good workes, and ſo to meritte.

3. *Baſil. Eternall life, is reſerued for them that haue ſtriuen lawfully, not for the meritte of their doing, but vpon the grace of the moſt bountifull God.* Theſe wordes are vntruly tranſlated: for firſt, he maketh with the Apoſtle, eternall life to be the prize of that combate, and then addeth that it is not giuen according vnto the debt, and juſt rate of the workes, but in a fuller meaſure, according vnto the bounty of ſo liberall a Lord: Where hence is gathered that common and moſt true ſentence. *That God puniſheth men vnder their deſerts, but rewardeth them aboue their merittes.* In Pſ. 114.

4. M. PERKINS turnes backe to *Auguſtine* vpon the: Where he ſaith (as M. PERKINS reporteth.) *He crowneth thee, becauſe he crowneth his owne giftes, not thy merittes.* Pfal. 120.

Anſwere. S. *Auguſtine* was to wiſe, to let any ſuch fooliſh ſentence paſſe his penne: What congruity is in this. *He crowneth thee, becauſe he crowneth his owne giftes, not thy merittes.* It had beene better ſaid: He crowneth thee not, &c. But he miſtooke belike this ſentence of S. *Auguſtines*. *When God crowneth thee, he crowneth his giftes, not thy merittes.* Which is true, being taken in that ſence, which he himſelfe declareth. *To ſuch a man ſo thinking* (that is, that he hath merittes of himſelfe, without the grace of God,) *it may be moſt truly ſaid: God doth crowne his owne giftes, not thy merittes. If thy merittes* De grat. & lib arb. c. 6.

be of thy ſelfe, and not from him: but if we acknowledge our merittes to proceede from grace working with vs, then may we as truly ſay, that eternall life is the crowne and reward of merittes.

Pſal. 142. His other place on the Pſalme, is not to this purpoſe: but appertaynes to the firſt juſtification of a ſinner, as the firſt word, quicken and reuiue mee ſheweth playnelie: nowe wee confeſſe that a ſinner is called to repentance and reuiued, not for any deſert of his owne, but of Gods meere mercy.

Hauing thus at length anſwered, vnto all that M. PERKINS hath alleaged againſt merittes: Let vs ſee what can be ſaid for them, following as neare as I can M. PERKINS order.

Obiections of Papiſts, ſo he tearmeth our reaſons.

Firſt, in ſundry places of Scripture, promiſe of reward is made vnto good workes. *If thou doe well, ſhalt thou not receiue. To him that doeth well there is a faithfull reward. Feare not to be iuſtified vnto death, becauſe the reward of God remayneth for euer*; and. *When you are reuiled and perſecuted for my ſake, reioyce, for great is your reward in heauen.* And a hundreth ſuch like: therefore ſuch workes doe meritte heauen, for a reward ſuppoſeth that there was a deſart of it.

Geneſ. 4. Prouer 11. Eccleſ. 18. Math. 5.

M. PERKINS anſwereth firſt, that the reward is of meere mercy without any thing donne by men. But this is moſt apparantly falſe: for the Scripture expreſſeth the very workes whereof it is a reward: Againe, a reward in Engliſh ſuppoſeth ſome former pleaſure, which is rewarded, otherwiſe it were to be called a gift, and not a reward: and much more the Latin, and Greeke word, *Miſos, Merus*, which rather ſignifie a mans hier and wagis, then a gift or reward: Wherefore M. PERKINS skippes to a ſecond ſhift: that forſooth eternall life is an inheritance, but not a reward.

Reply. We knowe well that it is an inheritance, becauſe it is onely due vnto the adopted Sonnes of God: but that hindreth not it to be a reward, for that it is our heauenly fathers pleaſure, that all his Sonnes comming to the yeares of diſcretion, ſhall by their good carriage either deſerue it, or elſe for their badde behauiour be diſinherited.

M. PERKINS hauing ſo good reaſon to diſtruſt his two former anſweres, flies to a third: and graunteth that eternall life is a reward, yet not of our workes, but of Chriſts merits imputed vnto vs: This is that Caſtle wherein he holdes himſelfe ſafe from all Canon ſhotte, but he is fouly abuſed, for this anſwere is the moſt extrauagant of all the reſt, as being furtheſt off from the true ſence of the Scripture: examine any one of the places, and a babe may diſcouer the incongruity of it. Namely Chriſt

saith that great is their reward, who are reuiled and persecuted for his sake. Assigning the reward vnto their constant bearing and enduring of tribulation for Gods sake; and not to his owne merittes imputed, and if you desire a formall sentence, fitting this purpose, take this. *Euery man shall receiue his reward, according vnto his owne proper labour*: And not according to Christs merittes imputed vnto him. *So a doer of the worke shall be blessed in his deede.* And not in the imputation of an others deede. 1. Cor. 3. Iacob. 1.

In stead of our second reason, blindly proposed by M. PERKINS, I will confirme the first with such textes of Holy write, as specifie playnelie our good workes to be the cause of eternall life. *Come vnto me yee blessed of my father, possesse a Kingdome prepared for you*: And why so? *For when I was hungry, yee gaue me meate.* And so forth: the like is in the same Chapter of the seruants, who imployed well their talentes: for their Lord said vnto them. *Because you haue beene faithfull in fewe thinges, I will place you ouer many.* And many such like; where good workes donne by the parties themselues are expresly said to be the very cause, why God rewardeth them with the Kingdome of heauen: Therefore he must needes be holden for a very wrangler, that doth seeke to peruert such euident speeches, and would make the simple beleeue, that the cause there formally specified, is not to be taken for the cause, but doth onely signifie an order of thinges. But if any desire besides the euidence of the text, to see howe the auncient Fathers take it. Let him reade Saint *Augustine*: Where he thus briefly handleth this text. *Come yee blessed of my Father, receiue: What shall we receiue? A Kingdome. For what cause? Because I was hungry, and you gaue me meate*, &c. Of the reall imputation of Christs merittes, there vvas no tydinges in those dayes: And that iuditious Doctor, found that good workes was the cause of receiuing the Kingdome of heauen. Here by the way Master PERKINS redoubleth that common slaunder of theirs: that we take away a part of Christs mediation. *For saith he, if Christs merittes were sufficient, what neede ours?* It hath beene often told them, but they will neuer learne to vnderstand it: I will yet once againe repeate it. We hold our Sauiours merits to be of infinite value, and to haue deserued of God all the graces and blessinges, which hath or shall be bestowed vpon all men, from the beginning of the world vnto the end of it: yet his diuine will and order, is that all men of discretion, hauing freely receiued grace from him, doe meritte that crowne of glory, which is prepared for them, not to supply the want of his merittes, which are inestimable, but being members of his misticall body, he would haue vs also like vnto himselfe in this point of meriting: and further desirous to trayne vs vp in all good works, he best knewe, that there could be no better spur to pricke our dull nature forward, then to ordayne and pro- Math. 25. In psal. 49.

poſe ſuch heauenly rewardes vnto all them, that would diligently endeuour to deſerue them. The man ſeemes to be much ignorant in the matter of Chriſtes mediation: I will therefore helpe him a little. It conſiſteth in reconciling man to God: which he performed by paying the ranſome of our ſinnes, in purchaſing vs Gods fauour, and in ordayning meanes how all mankinde might attayne to eternall life: in the two firſt poynts, we doe for the moſt part agree: to witte, that our ſinnes are freely pardoned through Chriſtes paſſion: and that we are as freely juſtified, and receiued, firſt into Gods grace and fauour: although we require other preparation then they doe, yet we as fully deny any merit of ours to be cauſe of either, as they doe. Marry about the meanes of attayning to heauen, we differ altogether: for they ſay that God requires no juſtice in vs, nor merit at all on our partes, but only the diſpoſition of faith, to lay holde on Chriſtes righteouſnes and merittes: but we ſay that Chriſtes righteouſnes and merit, are incommunicable vnto any meere creature: but that through his merittes, God doth powre into euery true Chriſtian, a particular juſtice, whereby he is ſanctified, and made able to doe good workes, and to merit eternall life. Which ability we receiuing of Gods free gift, through Chriſtes merits, doth much more magnifie both Gods grace, and Chriſtes merittes: for the greater that the gift is, the greater is, the glory of the giuer. And to argue that to be a derogation vnto his mediation and merits, whith he hath appoynted to be very inſtrument of applying the vertue of them to vs, is indeede vnder colour of magnifying Chriſts merittes, to vndermine, and blowe out all the vertue of them. But ſaies M. PERKINS, what ſhould we talke of our merittes, who for one good worke we doe, committe many bad, which deface our merits, if we had any.

True it is, as it was once before ſaid, that euery mortall ſinne, blotteth out all former juſtice and merit: but by repentance, both are recouered againe: but muſt we not ſpeake of any good, becauſe we may happe to doe euill? that is a faire perſwaſion, and well worthy a wiſe man.

Let vs to our third Argument? God hath by couenant and promiſe, bound himſelfe to reward our workes with life euerlaſting: Therefore good workes doe in juſtice deſerue it: for faithfull promiſe maketh due debt. The couenant is plainely ſet downe: where God in the perſon of an houſholder agreeth with his workmen, for a penny a day: that is, to giue them life euerlaſting for trauayling in his ſeruice during their life time, as all auncient interpretours expound it. Whereupon Saint *Paul* inferreth, that God ſhould be vnjuſt, if he ſhould forgette their workes, who ſuffered perſecution for him: And ſaith, If it be juſt with God, to render tribulation to them that perſecute you, and to ſuch as are perſe-

Math. 20.

Heb. 6.

2. Theſ. 1.

cuted

cuted, rest with vs: Vpon the same ground S. *Hierome* saith, *Great truly were the iniustice of God, if he did only punish euill workes, and would not as well receiue good workes.* To all these, and much more such like, M. PERKINS answereth, that couenant for workes was in the olde Testament, but in the newe, the couenant is made with the workman, not with the worke. Li. 2. contr. Iouin. c. 2.

Reply. All that I cited in this Argument, is out of the newe Testament, where expresse couenant is made for working, and workes, as you haue heard. And as it was said in the olde lawe, *Doe these thinges and thou shalt liue:* so is it said in the newe, *If thou wilt enter into life, keepe the commaundements*: and life eternall, is the hire, and wages, for labouring in Gods vine-yard, and not of the imputed justice, or merittes of Christ: but looke about you, and beholde the goodly marke which M. PERKINS sets vp: Marke saith he, that it is said, God will render vnto euery man according to his workes: not to the worke, or for the worke. O sharpe and ouer-fine witte? doth he render according to the workes, and doth he not render for the workes? if the rate of the workes be the measure of the rewarde, that for fewer or lesser workes, there is a lesser reward, and for many and worthier, a greater: surely, in my simple vnderstanding, he that giueth according vnto the workes, giueth for the workes that other addle inuention (that workes are there mentioned, not because they are rewarded, but because they are tokens, that the doer is in CHRIST, for whose obedience God promiseth the crowne of life) is not worth the confuting, it is so flat contrary to the text: which ascribeth distinctly that reward vnto the workman for his workes, and not for Christs obedience imputed vnto him. Math 19.

M. PERKINS fourth objection for vs, is proposed vnskilfully, yet could he not answere it, but by relying vpon that which is most vntrue, that forsooth no one action of the best man is vvithout fault: which hath beene already confuted, and might be by instances of *Abrahames* oblation of his sonne, S. *Iohn Baptists* preaching, and reprehending of *Herode* & *Stephens* martirdome, with infinite such like, in which M. PERKINS, nor any else will be able to shewe in particular, what fault there was: Againe, our Saniour saith: *That if the eye bee simple, the whole body is lightsome, not hauing any part of darknesse in it:* and very reason teacheth vs, that a mans action, for substance and all due circumstances, may be perfect. It was then a verie seelie shift to say, that neuer any man did any one action, with all his due circumstances. Mat. 6. Luke 11.

But in steede of that fourth Argument, I will put this: If a greater rewarde be due vnto them that doe better workes, then a reward is due vnto them that doe good workes, which is euident in reason: But a greater rewarde is prouided for them that doe better as S. *Augustine* groun-

ded vpon Gods word, proueth in sundry places: namely, vpon that,
Serm. 46. de verbis Dom. 1. Cor. 15. *For starre differeth from starre in glory, so shall be the resurrection of the dead:* specifying *that virginity shall shine after one sort, chastity in wedlocke after another, and holy widdowhood yet after another: all* (saith he) *shall be there, but they shine diuersly:* And of the same worke affirmeth, *That martyrdome, shall be higher rewarded, then any other worke.* The like doth he vpon those words,
Serm. 95. Li. de virg. cap. 44. *One ground shall yeelde thirty folde, another threescore folde, an other an hundred folde: Comparing chastity in wedlocke to the thirtie, in widdowes to the sixtie, and in virgins to the hundred.* But most directly in his sixtie seauen treatise vpon Saint *Iohns* Gospell vpon this verse: *In my fathers house are many mansions:* where he saith, that albeit some be holier, juster, and more valiant then others, yet there shall be fit roomes for them all, where euery one is to receiue his place according vnto his merit. That penny spo-
Math. 20. ken of (by which saith he is signified eternall life) shall be giuen to euery man equally: becausse euery one shall liue for euer, and not one longer then another: but many mansions doe signifie the different dignities of merits in the same euerlasting life.

And S. *Gregory* in most expresse tearmes, doth teach the same doctrine,
Li. 4. mor. cap. 42. saying: *Because in this life there is a difference of workes amongst vs, there shall be in the other life without all doubt a distinction of dignities: that as one here exceedeth another in meritte, so there one surpasseth another in rewarde.* Finally, S.
De heres. her. 82. Li. 2 cont. Iouin. *Augustine*, and S. *Hierome*, condemne it as an heresie, to holde that there is diuersity of merittes in this life, and rewardes in the next: Whereon followeth most manifestly, that there be merittes and rewardes.

The first reason is taken out of those textes, which teach that men
Apoc. 3. Sap. 3. 2. Thes. 1. Luk. 20 35 are worthy of eternall life: *They shall walke with me in whites, because they be worthy. God proued them, and found them worthy of himselfe. That you may be esteemed worthy of the Kingdome of God:* Now if men be worthy of eternall life, it must needes be graunted, that they haue deserued it.

M. PERK. answereth: that they were indeede worthy, but not for their owne merittes, but for Christes imputed vnto them. This is his only refuge, yet hath he not, nor cannot shewe any one text in Scripture that speaketh so. But to refell him, turne only to the places, and there you shall finde, that this worthinesse rose of good workes, as Christ saith:
Apoc. 3. *I knowe thy workes, and finde them not full: yet there be some amongst you, who haue not defiled their garments* (but haue their workes full) *they shall walke with*
2. Thes. 1. *me in whites, because they be worthy:* And *By sustayning persecutions, they were made worthy of that kingdome.* And in the wordes following, the Apostle signifieth, that it is as just for God to requite good workes vvith the joyes of heauen, as he doth punnish wicked, with the paines of hell.

The

The sixt reason M. PERKINS deliuereth thus: Eternall life is tear- 2. Tim. 4
med a crowne, and a crowne of righteousnesse to bee giuen by a just judge: therefore in this life it must be justly deserued, otherwise it were not well called a crowne of justice, nor could be said to be rendred by a just judge. M. PERKINS answereth, that it is called a crowne by resemblance, because it is giuen in the end of the life, as the crowne is giuen in the end of the race.

Reply. If that were all the cause, and that there were no respect to be had to former desartes, it might then as well be called a halter by resemblance, because that also is giuen in the end of life: and in their opinion, more properly: because all their workes are defiled like a menstruous cloath: and a halter is the end of such wicked workes. But as a halter is due to a theefe, so is a crowne of glory the just reward of the righteous man.

Secondly he answereth, that it is called a crowne of justice, because God hath bound himselfe by his promise to giue it: here then at length we haue by his owne confession, that by Gods promise, eternall life is due debt vnto the righteous: but as hauing ouer-shot himselfe, he addes, not for any desart of theirs, but only for the promise sake. But as you haue heard before, out of S. *Matthew*, that promise was made for working Mat. 20.
the time of our life in his vine-yard, and so there was some desart on their part: and, the seruants were rewarded, because they imployed their ta- Mat. 25.
lents well: and in this very place, S. *Paul* reckoneth vp his good seruices, for which the just judge would render him a crowne of justice: and therefore the justice is not only in respect of Gods promise. And if you will not beleeue me, prouing that I say out of the very text, rather then M. PERKINS on his bare word, let S. *Augustine* be arbitrator betweene vs: who most deepely considereth of euery worde in this sentence: *Let vs heare* (saith he) *the Apostle speaking, when he approached neare vnto his pas-* Li. 50 hom
sion, I haue (quoth he) *fought a good fight, I haue accomplished my course, I haue kept* Hom. 4.
the faith: concerning the rest, there is laide vp for me a crowne of iustice, which our Lord will render vnto me in that day, a iust iudge: And not only to me, but to them also that loue his comming: He saith that our Lord a iust iudge will render vnto him a crowne: he therefore doth owe it, and as a iust iudge will pay it. For the worke being regarded, the reward cannot be denyed. I haue fought a good fight, is a worke: I haue accomplished my course, is a worke: I haue kept the faith, is a worke. There is laide vp for me a crowne of iustice, this is the reward. So that you see most clearly by this most learned fathers judgement, that the reward is due for the worke sake, and not onely for the promise of God See him vpon that verse of the Psalme. *I will sing vnto thee O Lord, mercy and* Psal. 100.
iudgement. Where he concludes, that God in judgement will out of his ju-

stice

ſtice crowne thoſe good workes, which he of mercy had giuen grace to doe. And that the reader may vnderſtand, that not onely Saint *Auguſtine* doth ſo confidently teach this doctrine of merittes, (which M. PERKINS bluſhed not to tearme the inuention of Satan.) I will fold vp this queſtion with ſome teſtimonies of the moſt auncient and beſt Authours.

Epiſt. ad Roman. S. *Ignatius* the Apoſtles auditour ſaith. *Giue me leaue to become the foode of beaſtes, that I may by that meanes meritte and winne God.*

Apolog. 2. inte med. *Iuſtine* a glorious Martir of the next age hath theſe wordes, ſpeaking in the name of all Chriſtians. *We thinke that men who by workes haue ſhewed themſelues worthy of the will, and counſaile of God, ſhall by their merittes liue and raigne with him, free from all corruption, and perturbation.*

Lib. 4. con. hæreſ. c. 72. S. *Ireneus* ſaith. *We eeſteme that crowne to be pretious, which is gotten by combate and ſuffering for Gods ſake.*

Ora in initium prou. Li de Spir. ſancto c. 24 S. Baſil. *All we that walke the way of the Goſpell, as Marchants doe, buy & gette the poſſeſſion of heauenly thinges, by the workes of the commaundements. A man is ſaued by workes of iuſtice.*

Serm. de eleemoſ. in fine. S. Cyprian. *If the day of our returne ſhall finde vs vnloaden, ſwift, and running in the race of workes, our Lord will not faile to reward our merittes. He will giue for workes, to thoſe that winne in peace, a white crowne, and for Martirdome in perſecution, he will redouble vnto them a purple crowne.*

Can. 5. in Math. S. Hilarie. *The Kingdome of heauen, is the hier and reward of them that liue well and perfectly.*

Lib. 1. de offic. c. 15. S. Ambroſe. *Is it not euident, that there remayneth after this life, either reward for merittes, or punſhment.*

S. Hierome. *Now after baptiſme it appertayneth to our trauails, according vnto the diuerſity of vertue to prepare for vs different rewardes.*

Serm. 68. in Cant. S. Bernard. *Prouide that thou haue merittes, for the want of them is a pernitious pouertie.*

Briefly that this was the vniuerſall Doctrine of all good Chriſtians, aboue a thouſand yeare paſt, is declared in the Councell of Aranſicane.

Can 18. *Reward is debt vnto good workes, if they be done, but grace which was not debt, goeth before that they may be done.* Theſe teſtimonies of the moſt auncient, and beſt learned Chriſtians may ſuffice, to batter the braſen forehead of them that affirme the Doctrine of merittes, to be a Satannicall inuention, and to ſettle al them that haue care of their ſaluation, in the moſt pure doctrine of the Catholike Church.

CHAPTER. 6.

OF SATISFACTION.

MASTER PERKINS. *Acknowledgeth first ciuill Satisfaction: that is, a recompence for iniuries or damages any way donne to our neighbour: such as the good Publican* Zacheus *practised, who restored fourfold the thinges gotten by extorsion and deceite.* This is, wittily acknowledged by him, but litle exercised among Protestāts, for where the Sacrament of Confession is wanting, there men vse very seldome to recompence so much as onefold, for their extorsion, bribes, vsury, and other crafty ouer-reaching of their neighbours. But of this kinde of Satisfaction, which we commonly call restitution, we are not here to treate: nor of that publicke penance. Which for notorious crimes is done openly: but of such priuate penance, which is either enjoyned by the confessor, or voluntarily vndertaken by the penitent, or else sent by Gods visitation to purge vs from that temporall payne, which for sinnes past and pardoned, we are to endure, either in this life, or in purgatorie, if we die before we haue fully satisfied here. Pag. 117 Luc. 19.

M. PERKINS in his third conclusion, decreeth very solemnely, *That no man can be saued, vnlesse he made a perfect satisfaction, vnto the iustice of God, for all his sinnes.* Yet in the explication of the difference betweene vs defineth as peremptorily, that no man is to satisfie, for any one of all his sinnes, or for any temporall payne due to them: Which be flat contradictory propositions, and therefore the one of them must needes be false. But such odde broken rubbish doth he commonly cast into the ground worke of his questions, and thereupon raiseth the tottering building of his newe doctrine: and lets not, like a blinde man, to make an out cry, that in this matter the Papists erre in the very foundation and life of religion: Which in his first argument he goes about to proue thus.

Imperfect satisfaction, is no satisfaction at all: But the Papists make Christs satisfaction imperfect, in that they doe thereunto adde a supply of humane satisfaction: ergo. *they make it no satisfaction at all.*

Answere. This is a substantiall argument to raise the cry vpon: which hath both propositions false. The first is childish: for he that satisfieth for halfe his debts, or for any part of them, makes some satisfaction, which satisfaction is vnperfect, and yet cannot be called no satisfaction at all, as euery child may see. His second is as vntrue: but mans satisfaction is not to supply the want of Christs satisfaction, but to apply it to vs, as Master PERKINS saith, his faith doth to them, and to fulfill his will and ordinaunce.

God

God doth in baptiſme for Chriſts ſake pardon both all ſinnes, and taketh fully away, all payne due to ſinne, ſo that he who dieth in that ſtate, goeth preſently to heauen. But if we doe afterward vngratefully forſake God, and contrary to our promiſe tranſgreſſe againſt his commaundementes, then loe the order of his diuine juſtice requires, that we be not ſo eaſely receiued againe into his fauour: But he vpon our repentance pardoning the ſinne, and the eternall puniſhment due vnto it, through Chriſt, doth exact of euery man a temporall ſatisfaction, anſwerable vnto the fault committed: not to ſupply Chriſts ſatisfaction, which was of infinite value, and might more eaſely haue taken away this temporall puniſhment, then it doth the eternall. But, that by the ſmarte and griefe of this puniſhment, the man may be feared from ſinning, and be made more carefull to auoyde ſinne: and alſo by this meanes be made members conformable to Chriſt our head, that ſuffering with him, we may raigne with him. And therefore he hauing ſatisfied for the eternall puniſhment, which wee are not able to doe, doth lay the temporall payne vpon our ſhoulders, that according vnto the Apoſtle. *Euerie man doe beare his owne burden.* Gal. 6.

Nay (ſaith M. PERKINS,) we muſt then be newe Chriſts, and Redeemers, and Prieſtes of the ſame order with himſelfe: Nothing ſo, but hauing grace from him, we may in vertue thereof ſatisfie, not for the crime it ſelfe, or euerlaſting puniſhment, which is lincked with it: becauſe that would require an infinite vertue: But for the temporall payne of it, one indued with grace may ſatisfie, for the meaſure of ſtripes muſt not exceede the rate of the fault, the puniſhment then reſting vnſatisfied being limited, a creature may pay it. And that the Reader may better perceiue what we meane by the temporall payne: Let him conſider that in ſinne are two thinges, the one is the turning away from God, whome we offend, the other is the turning vnto the thing, for the loue of which we offend: as for glory, luſt, lucre, or ſuch like the ſinner tranſgreſſeth: Now when he is by the grace of God conuerted, his turning away from God, both the ſinne and the eternall payne due vnto it, are freely through Chriſt pardoned, but for the pleaſure which he tooke in the ſinne, the man himſelfe is to ſatisfie: and ſo according vnto the greatnes of that his pleaſure, he is to doe penance.

But Chriſt (ſaith Maſter PERKINS) ſaid. *On the Croſſe it is finiſhed: Wherefore all ſatisfaction was at* CHRISTS *death ended: as well temporall as eternall.*

Anſwere. That thoſe wordes haue a farre different ſence: To wit, that Chriſt had then ended his courſe, and fulfilled all prophecies, and endured all ſuch tormentes, as he pleaſed God to impoſe vpon him for the

redemption of mankinde: of satisfaction temporall there is no mention, neither can any thing be drawne thence against it: No more can bee out of this other. *Christ made sinne for vs*: That is, the punishment of sinne, as Master PERKINS gloseth it: but the learned say, an hoast or sacrifice for sinne. But we graunt that he suffered the punishment for our sinne, and say consequently: that all sinne is pardoned freely for his sake, and the payne of hell also, which is punishment of sinne: but not other temporall paynes, such as it hath pleased the justice and wisedome of God, to reserue vnto euery sinner, to beare in his owne person. And after this sorte, and no other was God in Christ, reconciling the world to him selfe: And that Saint *Paul* vnderstood well, that Christs sufferinges did not take away ours, may be gathered by these his wordes. *I reioyce in suffering for you, and doe accomplish those thinges, that want of the Passions of Christ, in my flesh for his body, which is the Church.* 2. Cor. 5. Collos. 1.

But of this point more, when we come vnto the Argumentes for the Catholike part.

Nowe to M. PERKINS second reason. *In sundry places* (saith he) *of Scripture, we are said to be redeemed, iustified, and saued freely: but this word freely importeth that we are saued without doeing any thing our selues in that matter of saluation.*

Answere. Not so good Sir, for euen in your owne Doctrine, it is necessary that yee beleeue, and bringe forth the fruites of repentance, and that nowe and then, yee make some short prayers, and receiue the communion, and doe many other odde thinges in that matter of saluation: Wherefore the word freely doth not exclude all our working, and suffering in that matter.

M. PERKINS third reason. *We pray daily forgiue vs our sinnes: Nowe to plead pardon, and to satisfie for our sinnes, are cleane contrary.*

Answere. If our sinnes be mortall, we craue pardon both of the sinne, and the eternall punishment annexed, and doe willingly withall satisfie for the temporall payne: as the man who is conuicted of high treason, and hauing both his life, honour, landes, and goodes, pardoned and restored vnto him, doth very joyfully endure three monethes imprisonment, and any reasonable fine sette on his head. If our sinnes be veniall: then that prayer is a speciall meane, both to obtayne pardon of the fault, and release of all the payne, as witnesseth S. *Augustine*, saying. *That for the daylie, short, and light offences, without which this life is not ledde, the daylie prayer of the faithfull doth satisfie.* In Enchirid. c. 71. And that is not true which Master PERKINS addes, that wee are taught in that prayer, wholy and only, to vse the plea of Pardon. For in the same petition, wee are

taught also to pardon others, euen as we will looke to be pardoned. Againe, if there were only a plea of pardon, it would not serue M. PERKINS purpose. For who would say, that within the compasse of the *Pater noster*, all thinges necessary to saluation be conteyned: besides prayer is one part of satisfaction, as shall be proued hereafter: and so by oft praying for pardon, we may well satisfie for much temporall punnishment.

M. PERKINS fourth Argument is taken out of certaine odde fragments of auncient writers.

Turtul. de Baptſ. Pag. 28. *Guiltines being taken away, the punishment is also taken away*. True: he that is guilty of nothing, cannot justly be punished: for guiltines is a binding vp to punishment (as M. PERKINS defineth) then if the band to punishment be cancelled, the party is freed: but all this is nothing to the purpose, for guiltines of temporall punishment doth remaine after the sin and guilt of eternall be released.

De verb. Apoſt. ſer. 37. In Enchir. cap. 70. *Augustine* saith, *Christ by taking vpon him the punishment and not the fault, hath done away both fault and punishment:* Iust: the eternall punishment which was due to that fault, not the temporall: as S. *Augustine* himselfe declareth. *God of compassion doth blot out our sinnes committed, if conuenient satisfaction be not on our parts neglected.*

Tom. 10. Hom. 5. To that other sentence out of him: *When we are gonne out of this worlde, there will remaine no compunction or satisfaction:* It is easie to answere without the helpe of any newe edition. For it will he too late then to repent, and so there is no place left to compunction, that is, contrition of hart: neither consequently to confession, or satisfaction: as if he had said, before we goe out of this worlde, there is place for both compunction, and satisfaction, and so that place is rather for vs.

Prem. in Eſa. Now to *Chrysostome*, who saith, *That God so blotteth out our sinnes, that there remaynes no print of them: which thing befalles not the body: for when it is healed, there remayneth a skarre, but when God exempteth from punishment, he giues thee iustice:* All this is most true, and much against M. PERKINS doctrine of the infection of originall sinne: but nothing touching satisfaction: for we holde that the soule of a sinner when he commeth to be justified, is washed whiter then snowe: so that there is no stayne or print left in it, of the filth of sinne. It is also freed from all eternall punishment, but not from some temporall. Now gentle Reader, prepare thy selfe to beholde a proper peece of cousonage. *Ambrose* saith; *I reade of* Peters *teares, but I reade not of his satisfaction:* The colour of the craft, lyeth in the ambiguity of this worde *Satisfaction*, which is not alwayes taken for the penance donne to satisfie for the former fault. But is sometime vsed for the defence, and excuse of the fact: So speaketh S. *Paul, Bono animo*

Luke 22.

Act. 24. 10.

pro me satisfaciam, with good courage I will answere in defence of my selfe, or giue you satisfaction: in like manner *Ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you:* In this sence doth S. *Ambrose* vse the word as is most plainely to be seene to them that reade the place: and conferre it with the very like of his, *I finde not* (saith he) *what* Peter *said, but I finde that he wept: I reade his teares, but I reade not his satisfaction: but that which cannot be defended, may be washed away.* So that nothing is more manifest, then that satisfaction in this, and the like places, is taken for defence and excuse of his fault, which *Peter* vsed not, but sought by teares and bitter weeping, to satisfie in part for it, for this bewayling of our sinnes, is one speciall kinde of satisfaction as S. *Ambrose* testifieth, saying: *That he who doth penance, must with teares wash away his sinnes.* The other place cited out of S. *Ambrose*, *de bono mortis*, *let vs adore Christ, that he may say vnto vs, feare not thy sinnes, nor the waues of worldly sufferinges, I haue remission of sinnes:* is rather for vs then against vs: for if by adoring and seruing of God, we may be put out of feare of our sinnes, and the punishment of them: then doth it followe, that prayers, and such like seruice of Christ, doth acquit vs of sinne, and satisfie for the paine due to them.

1. Pet. 3.

Lib. 10. in Luc.

Libr 2. de penit. ca. 5.

Hierome saith, *The sinne that is couered is not seene, not being seene, it is not imputed, not being imputed, it is not punished.*

In psal. 31.

Answere. To witte, with hell fire: which is the due punishment of such mortall sinne, whereof he speaketh: or sinne may be said to be couered, when not only the fault is pardoned, but all punishment also due vnto it is fully paide.

So doth S. *Ambrose* take that worde couered, saying: *The Prophet calleth both them blessed, as well him, whose iniquities is forgiuen in Baptisme, as him, whose sinnes are couered with good workes: For he that doth penance, must not only wash away his sinnes with teares, but also with better workes couer his former sins, that they be not imputed vnto him.*

Libr. 2. de penit. ca. 5.

Now we must backe againe vnto *Chrysostome*, belike he had forgotten this, when he cited the other, or else this was reserued to strike it dead. He saith, *Some men endure punishment in this life, and in the life to come: others in this life alone: others alone in the life to come: other neither in this, nor in the life to come: there alone, as diuers here alone, the incestuous Corinthian: neither here, nor there, as the Apostles and Prophets, as also* Iob *and the rest of this kinde, for they endured no sufferings for punishment, but that they might be knowne to bee conquerours of the fight.*

Hom. 44. sup. Math.

Answere. Such excellent holy personages sufferinges as are mentioned in the Scriptures, were not for their sinnes: for they committed but ordinary light offences, for which their ordinary deuotions satisfied abun-

dantly: the great perſecutions which they endured were firſt to manifeſt the vertue and power of God, that made ſuch fraile creatures ſo inuincible, then to daunt the aduerſaries of his truth, and with all, to animate and encourage his followers. Finally, that they like conquerours triumphing ouer all the torments of this life, might enter into poſſeſſion of a greater reward in the kingdome of heauen. All this is good doctrine, but nothing againſt ſatisfaction, that their ſurpaſsing ſuffering, were not for their owne ſinnes: and thus much in anſwere vnto M. PERKINS Arguments againſt ſatisfaction. Now to the reaſons which he produceth for it.

And albeit he like an euill maſter of the campe, rang our Arguments out of order, placing that in the fore-front of our ſide, vvhich *Caluin* preſſeth out againſt vs, yet will I admitte of it, rather then breake his order.

Li. 3. inſtit. cap. 4 num. 29.

Leui. 4. 5. 6 1. *Moyſes according to Gods commaundement preſcribed ſeuerall ſacrifices, for the ſinnes of ſeuerall perſons, and ordeyned, that they ſhould be of greater and leſſer prices, according vnto the diuerſity of the ſinnes.* Whence we argue thus: Theſe mens faultes vpon their true repentance, joyned with faith and hope in CHRIST to come vvere pardoned: Therefore their charges in buying of ſacrifices to bee offered for them, their paines, and prayers in aſsiſting during the time of the ſacrifice, being painefull vvorkes donne to appeaſe GODS juſtice, were vvorkes of ſatisfaction.

M. PERKINS anſwereth, many thinges as men doe commonly when they cannot well tell what to ſay directly to the purpoſe: Firſt, that thoſe ſacrifices, were tipes of Chriſtes ſuffering on the croſſe: what is this to the purpoſe? Secondly, that thoſe ſacrifices were ſatisfactions to the congregation, and what needed that, when they had offended God only, and not the congregation, as in many offences it happeneth. Againe, if ſatisfaction muſt be giuen to the congregation, how much more reaſon is it, that it be made to God? Reade thoſe Chapters, and you ſhall finde, that they were principally made, to obtayne remiſsion of God: as theſe wordes alſo doe witneſſe: *And vpon that ſacrifice, the ſinne ſhall be forgiuen them:* So that ſacrifices were to ſatisfie God, who thereupon forgaue the ſinne, and all paine due to it.

Leuit. 4. verſ. 20.

The reaſon for vs (which indeede is the very groundworke of ſatisfaction) may thus be framed: many after pardon obtayned of their ſinnes, haue had temporall puniſhment laide vpon them for the ſame ſinnes, and that by Gods owne order: wherefore after the forgiuenes of the ſinne, and the eternall puniſhment of it through Chriſts ſatisfaction, there remayneth ſome temporall paine to be endured by the party himſelfe for

the same sinne: which is most properly that which we call satisfaction. They deny that any man hath beene punished temporally for any sinne, which was once pardoned: we proue it first by the example of the Israelites, whose murmuration against GOD, was at *Moyses* intercession pardoned: yet all the elder sort of them, who had seene the miracles wrought in Egipt for their deliuerance, were by the sentence of God depriued of the sight of the Land of promise, and punished with death in the wildernesse, for the very same their murmuration. The like judgement was giuen against *Moyses* himselfe and *Aaron*, for not glorifying God at the waters of contradiction: both of them had their sinne pardoned, yet were they both afterward for the same debarred from the entrance into the holy land. Numb. 14. Numb 20. Deut. 32.

To this M. PERKINS answereth, first, that man must be considered in a two folde estate, as he is vnder the lawe, and as he is vnder grace: In the former estate, all afflictions were curses of the lawe: in the latter, they are turned vnto them that beleeue in Christ, from curses into triales, corrections, preuentions, admonitions, instructions, and into what you will else, sauing satisfaction. Now to the purpose: Whereas God (saith he) denied the beleeuing Israelites, with *Moyses* and *Aaron* to enter into the land of Canaan, it cannot be proued that it was a punishment, or penalty of the lawe laide vpon them: the Scripture hath no more but that it was an admonition vnto all ages following, to take heede of like offences, as *Paul* writeth: *All these thinges came vnto them for examples, and were written for our admonition.* 1. Cor. 10.

Reply. He that will not be ashamed of this audatious assertion, needes not to care what he saith: Hath the Scripture no more of their fact, then that it was an admonition to others? Turne to the originall places, where the whole matter in particular is related: First their murmuration, then *Moyses* intercession for them, and the obtayning of their pardon, and lastly, after all the rest, Gods sentence of depriuation of them from entring into the land of promise, for that their murmuration: Againe, *Aaron* shall not enter into the land, because he hath beene disobedient to my voyce: and of *Moyses Because he hath trespassed against me at the waters of strife*. So that nothing is more cleare euen by the testimony of the holy Ghost, then that their dayes were shortened, and their hope of entrance into the land of promise cutte off, in punishment of those offences, which were before forgiuen them. And these things being recorded as S. *Paul* testifieth, for our admonition and instruction: we are to learne thereby, that God so dealeth daiely with all those sinners that he calleth to repentance. Numb. 14. Numb. 20. verl. 24. Deut. 32. 51.

Now to the next example, which M. PER. maketh our third reason:

King.

King *Dauid* was punished for his aduoultry after his repentance, for the
2. Reg. 12. child died, and was plagued in the same kinde of incest by *Absolon*. And
2. Reg. 24. when he had numbred the people, he was after his owne repentance, punished in the death of his people.

M. PERKINS answereth, that the hand of God was vpon him after his repentance: but those judgementes which befell him, were not curses to him properly, but corrections of his sinnes.

Reply. What dotage is this to graunt the very same thing, which he would be thought to denie: but yet in other tearmes, that the simple (whome onely he can beguile) may not perceiue it: If the hand of God were vpon *Dauid* correcting him for his sinne, and that after his repentance: did not *Dauid* then suffer temporall punishment for his sinnes before forgiuen: Which is most properly to satisfie for them. Yea ouer and beside this punishment inflicted by God, he of his owne deuotion performed farre greater satisfaction, by putting on sacke-cloath, lying one the bare ground, by watering his couche with teares, and making ashes his foode, and in this most pittifull plight, he made most humble supplication vnto God, to wash him more and more from his iniquity: he neuer dreamed that this his satisfaction, should be any derogation vnto the sa-
Psal. 50. tisfaction of his Lord and Sauiour: but in the Psalme saith. *That such an humble and contrite hart, is a sweete sacrifice vnto God.* We denie not but the punishing of one, is a warning & admonition vnto an other, to take heede of the like: so may not they deny, but that correction is to the party himselfe, as an admonition to beware afterward, so a correction & punishment
Psal. 50. of the fault past. Which S. *Augustine* vpon this verse of the Psalme. *Thou hast loued truth*, teacheth most playnelie: saying. *Thou hast not left their sinnes whome thou dideſt pardon, vnpunished: for thou before dideſt so shewe mercy, that thou mighteſt also preserue truth: thou doeſt pardon him, that confesseth his fault, thou doeſt pardon him, but so as he doe punishe himselfe: and by that meanes both mercy & truth are preserued.*

Our fourth reason: the Prophetes of God, when the people were threatned with Famine, the Sword, the Plague, or such like punishmentes for their sinnes, did commonly exhort them to workes of penance, as fasting, prayer, haire-cloath, and the like to appease Gods wrath justly, kindled against them: which being performed by them, God was satisfied. So (for example sake) the Ninuites at *Ionas* preaching, doeing penance in sacke-cloath and ashes, turned away the sentence of God against them.

M PERKINS answereth, that famine, the plague, and such like scourges of God, were not punishments of sinnes, but corrections of a Father.

Reply. This is moſt flat againſt a thouſand expreſſe textes of the Scripture: which declare that for the tranſgreſſions of Gods commaundements, he hath ſent thoſe puniſhments vpon the people of Iſraell. And what is the correction of a Father, but the puniſhing of a ſhrewde ſonne for ſome fault committed, yet in a milde ſorte? Or doth the Schoolmaſter (which is *Caluins* example) whippe the Scholer, or ſtrike him with the ferula, but to puniſh him for ſome fault? So that great Rabbins ſeeme not to vnderſtand, what they ſay them ſelues, when they admitte thoſe ſcourges of God to be the corrections of a Father, but not the puniſhment for a fault. As though Fathers vſed to correct thoſe Sonnes, who neuer offended them? Or Maſters to beate ſuch Scholers as committe no faultes.

But ſaith M. PERKINS, theſe puniſhments be tending to correction, not ſeruing for ſatisfaction: what ſenceles ryming is this? By due correction of the fault, the party is ſatisfied in juſtice: and when he that hath offended, doth abide ſuch puniſhment as the grieuouſnes of his offence did require, there is both due correction of the offendour, and due ſatisfaction vnto the party offended.

M. PERKINS finally flieth vnto his old ſhift of imputatiue ſatisfaction: that forſooth our ſufferinges doe not ſatisfie, but the party puniſhed, by faith layeth hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation, and repentance.

Reply. As we firſt graunt that all ſatisfaction hath his vertue, from the grace of God, dwelling in vs, which is giuen vs for Chriſts ſake: ſo to ſay that Chriſts ſatisfaction taketh away all other ſatisfaction, is juſt to begge the principall point in queſtion, and therefore an old triuants tricke, to giue that a finall anſwere, which was ſet in the beginning to be debated: looke vpon the forenamed example of the Niniuites, of whome it is not certayne that they had any expreſſe knowledge of the Meſſias, and therefore were farre enough off from laying hold on his ſatisfaction. But moſt certayne and euident it is in the text, that God vpon the contemplation of their workes of penance, tooke compaſſion on them, and was ſatisfied; as by turning away the threatned ſubuertion is moſt manifeſt.

Our fift reaſon: *Damell* giueth this counſaile to *Nabuchodonoſor*. *Redeeme thy ſinnes with almes, and thy offences with mercy on the poore.* If by ſuch good deedes our ſinnes may be redeemed, as Holy write doth teſtifie, then it followeth that ſuch workes yeelde a ſufficient ſatisfaction for them, for redemption ſignifieth a full contentment of the party offended, as well as ſatisfaction. Daniell 4.

M. PERKINS anſwereth, *The skilfull in the Caldey teach, that the word importeth rather a breaking off, then redeeming.*

Reply. To Authours in the aire, without any preſſing of the propriety

of the word no answere can be giuen: but let vs admitte that it be broken off; I. sinne not being couetousnes, but pride and lacke of acknowledging all Kingdomes to depend vpon God, as the text it selfe doth specifie. To breake off this sinne by almes, and compassion of the poore, is nothing els but by such workes of charity, in some sort to satisfie Gods iustice, there to moue him to take compassion of him. And that by almes deedes we are cleansed from our Sauiour himselfe doth teach,

Luc. 11. saying. *Giue almes, and behold all thinges are cleane vnto you.* Our sixt.

Math. 3. *Bring forth the worthy fruits of penance.* That is, doe such workes, as become

Luc 3. them who are penitent: Which (as Saint *Chrysostome* expoundeth) are:

Hom. 10. in Math. *He that hath stolen away another mans goodes, let him nowe giue of his owne: he that hath committed fornication, let him abstayne from the lawfull company of his owne wife, and so forth.* Recompensing the workes of sinne, with the contrary

Hom. 10 in Euang. workes of vertue: The same exposition giueth Saint *Gregory*, and to omitte all others, venerable *Bede* interpreteth them thus. *Mortifie your*

In Psal. 4. *sinnes by doeing the worthy fruits of penance, to witte, by afflicting your selues so much for euery offence, as worthy penance doth require, which will be a sacrifice of iustice, that is, a most iust sacrifice.*

To this M. PERKINS answereth, that this text is absurd, for the word repent, signifieth, onely chaunge your mindes from sinne to God, and testifie it by good workes.

Reply. His answere is most absurd, for we argue out of these wordes (*Worthy fruits of penance?*) And he answereth to the word goeing before, repent: which we vse not against them; and for his glose or testifying our repentance, is sufficiently confuted, by the Fathers before alleadged.

And S. *Iohn* expresly maketh them the meanes to escape the wrath of God: saying, that the Axe was set to the roote of the Tree, and vnlesse by worthy fruits of penance they appeased God, they should be cut vp, and cast into hell fire: and seemeth to confute the laying hold on Christs satisfaction by faith: saying, it will not helpe you to say that yee are the Sonnes of *Abraham*, who was Father of all true beleeuers: as much as if he had said, trust not to your faith, hand off yee generation of vipers. For notwithstanding yee be the Sonnes of the faithfull, vnlesse ye amend your liues, and for the euill workes, which yee haue donne heretofore, make recompence, and satisfie the iustice of God with good, yee shall be cast into hell fire.

2 Cor. 7. 10 The 7. objection with M. PERKINS. *Paul setteth downe sundry fruits of repentance, whereof one is reuenge, whereby repentant persons punish themselues to satisfie Gods iustice, for the temporall punishment of their sinnes.*

M. PERKINS answereth. *A repentant sinner must take vengeance of himselfe, and that is, to vse all meanes to subdue the corruption of nature, and to*

kill

bridle carnall affections, which kinde of actions are restraynements properly, but no punishments directed against the sinne, but not against the person.

Reply. I neuer saw any writer so contradict himselfe, and so dull, that he doth not vnderstand his owne wordes. If this subdueing of our corrupt nature, be restraynements onely from sinne hereafter, and not also punishments of sinne past, how then doth the repentant sinner take vengeance of him selfe, which you affirme that he must doe? Reuenge as euery simple body knoweth, is the requitall of euill past: We graunt that all satisfaction is directed against sinne, and not against the person, but for the great good of the man, albeit that for a season it may afflict, both his body and minde too, as Saint *Paules* former Epistle did the Corinthians, but this sorrowe being according vnto God, doth much benefit the person, as the Apostle declareth. For besides this reuenge taken on himselfe to appease Gods wrath, it breedeth (as it is in the text following) in our corrupt nature, that loueth not such chastisement, *A feare to returne to sinne*, least it be againe punished, for where there is no feare of paynes, and much pleasure, thither our corruption will runne headlong. It sturreth vp also in vs, *Indignation against sinne*, and all the wicked instruments of it, *A defence and clearing of our selues*, with the honester sort, *And an emulation*, and desire to flie as farre from sinne as other our equals, and consequently, *A loue of vertue and honest life*, which freeth vs from that sorrowe and all other troublesome passions, all which are playnelie gathered out of the same text of Saint *Paul*.

Lastly sayeth M. PERKINS. *They make three workes of satisfaction, Prayer, Fasting, and Almesdeedes.*

For the first, it is meere foolishnesse to thinke, that a man by prayer can satisfie for his sinnes, it is all one as if you had said, that a begger by asking an almes can deserue the almes, or a debtor, by requesting his creditor to pardon his debt, should thereby pay his debt.

That Prayer doth appease Gods justice, and obtayne pardon, God him selfe is witnes, saying. *Call vpon mee in the day of tribulation, and I will deliuer thee.* Pral. 49. Prayer cannot be made without faith in Gods power, & hope in his goodnes, and therefore must needes be pleasing in Gods sight: by prayer we humble our selues before God, and acknowledge his omnipotency, and our infirmity. By prayer we lament with bitter teares our owne ingratitude, folly and wickednes, and bewayle the grieuousnes of our sinnes: such prayer made King *Dauid* (as his Psalmes doe testefie) water his couch with teares, making them his foode day and night: and by them he satisfied for his former offences. So did a farre greater sinner then he, King *Manasses*: who falling into tribulation, *prayed vnto the Lord his God, and did great penance before the God of his fathers, and prayed,* 2. Paral. 33.

and entreated earnestly, and God heard his prayers, and brought him backe againe to Ierusalem into his Kingdome. Now to M. PERKINS *Similes.* A begger doth not deserue his almes, because he makes not this former kinde of prayer, but the short sleight one of the Protestants from the lippes outward: The like we say of a debter, whose creditor being a needie man, will not be paid without mony, but God who needes none of our goodes, highly esteemeth of an humble and contrite hart, grieued much for hauing sinned in the sight of God, and humbly suing vnto him for pardon. To such a one he said. *Did I not forgiue thee all thy debt, because thou besoughtest me.*

Math. 18.

Secondly, saith M. PERKINS. *Fasting is a thing indifferent, of the same nature with eating, and drinking, no more conferring to the Kingdome of heauen, then eating, and drinking doth.* What an Epicurian, and fleshlie Doctrine is this? Why then did the Niniuites fast, put on sack-cloath, and lie on the ground (all which bodely afflictions are reduced to fasting) rather then eate, and drinke, and presume of Gods mercy, if the one had beene as acceptable to God as the other? Why is S *Iohn Baptist* commended for his rough garments and thinne diet, if chearishing the flesh please God as well, as punishing of it? Christ saith expressely. *That if we fast in secret, his heauenly Father will repay vs openly*: Will he reward eating, and drinking so liberally? but of fasting we shall haue a whole Chapter hereafter. Therefore briefly I here conclude, that this Doctrine tendeth to the establishment of the Kingdome of *Atheists* and *Epicures*, whose sweete speech is. *Let vs eate, and let vs drinke, for after death there is no pleasure.* True: for such Belly-gods and their followers.

Math. 6.

Lastly he saith, that Almesdeedes cannot be workes of satisfaction for sinnes. For when we giue them as we ought, we doe but our dutie, and we may aswell say, that a man by paying one debt, may discharge an other, as to say by doeing his dutie, he may satisfie Gods justice for the punishment of his sinnes. A man might suppose, that this man were pretely well seene in *Carolo Buffone*, that thus ruffleth in graue matters with his simple *Simles*.

That Almesdeedes redeeme our sinnes, purge vs from them, and make all thinges cleane vnto vs, hath beene already proued out of holy Scriptures, I will joyne thereunto this one testimonie of that worthy Martir S. *Cyprian*. *Our frailty could not tell what to doe, vnlesse the goodnes of God, by teaching vs the workes of iustice and mercy, had shewed vs a certayne way of preserving our saluation, which is, that with Almesdeedes we might wash cleane away the filth of sinnes, which we had contracted after Baptisme.* The holy Ghost speaketh in the Scripture, and saith. *Sinnes are purged by almesdeedes and faith.*

Serm. de opere & eleemos.

Now to M. PERKINS *Simile.* We deny that a man is bound to giue all the almes that he can: We are bound to giue that which we may well

spare

ſpare, when there is great want: But almes (which is a part of ſatisfaction) is not giuen out of our ſuperfluity, but ſpared from our neceſſary vſes. And is many times beſtowed, when there is no ſuch great neede, vpon building Schooles, Colledges, Hoſpitals, and Chappels. And this may ſerue to anſwere M. PERKINS *Similes* againſt theſe three workes of ſatisfaction: If any man deſire to knowe why we make ſpeciall rekoning of theſe three workes, it is principally for two cauſes: Firſt, we being to ſatisfie, muſt performe it with ſuch thinges, as be our owne, which be of three ſortes, either they belong to our ſoule, or to our body, or to our externall goodes, the goodes of our minde, we offer to God by prayer, by faſting, and other reaſonable bodely diſcipline, we exhibite vnto him, *A liuing hoaſte, holy and pleaſing God.* By Almeſdeedes we make him an agreeable preſent of our goodes. Secondly, all ſinne as S. *Iohn* teacheth, may be reduced to three principall heades. *The concupiſcence of the fleſh*: that is Leachery, which is cooled by faſting and ſuch like afflicting of the body; *Concupiſcence of the eyes*, Couetouſnes, which is purged and chaſed away by almeſdeedes: *And pride of life*, which is ſuppreſſed by humble prayer, and often meditation of our owne miſeries. Rom. 12. 1. 1. Epiſt 2.

But now to knitte vp this queſtion, Let vs heare briefly what the beſt learned and pureſt antiquity hath taught of this ſatisfaction done by man, and becauſe M. PERKINS beganne with *Tertullian*, omitting his auncients. Let vs firſt heare what he ſaith of it in his booke of penance. *How fooliſh is it* (ſaith he) *not to fulfill our penance, and yet to expect pardon of our ſinnes, this is not to tender the price, and yet to put out a hand for the reward: for God hath decreede to ſet the pardon at this price: he propoſeth impunity to be redeemed with this recompence of penance.*

His equall in ſtanding, and better in learning *Origen*, thus diſcourſeth. *See our good Lord tempering mercy with ſeuerity, and weighing the meaſure of the puniſhment in a iuſt and mercifull balance: he deliuereth not vp a ſinner for euer. But looke how long time thou knoweſt thy ſelfe to haue offended, ſo long doe thou humble thy ſelfe to God, and ſatisfie him in the confeſſion of penance.* Hom. 3. in lib. iudic.

That glorious Martir, and moſt learned Arch-Biſhop S. *Cyprian*, is wonderfull vehement againſt them, that would not haue ſeuere penance done, by ſuch as fell in perſecution, ſaying. *That ſuch indiſcreet men, labour tooth and nayle, that ſatisfaction be not done to God, highly offended againſt them.* And ſaith further, *That he who withdraweth our brethren from theſe workes of ſatisfaction, doth miſerably deceiue them, cauſing them that might doe true penance, and ſatisfie God their mercifull Father, with their prayer and workes, to periſh daylie.* And to be more and more ſeduced to their further damnation. Lib. 1. Ep. Li 3. Ep. 14

S. Baſil ſaith. *Looke to thy ſelfe, that according to the proportion of thy fault, thou maiſt hence alſo borrow ſome helpe of recouering thy health. Is it a great and* Orat. in illa verba attende tibi.

Idem Am. ad virg. lap. cap. 8. *grieuous offence? it hath then neede of much confession, bitter teares, a sharpe combat of watching, and vncessant and continued fasting: if the offence were light and more tollerable, yet let the penance be equall vnto it.*

Orat. in sanct. lum. S. Gregory Nazianzen saith, *It is as great an euill to pardon without some punishment, as to punish without all pittie. For as that doth loose the bridle to all licentiousnes, so this doth straine it too much.*

Idem de paup. amor *By compassion on the poore and faith, sinnes are purged, therefore let vs be cleansed by this compassion, let vs scoure out the spottes and filth of our soules with this egregious herbe, that makes it white, some as woole, others as snowe, according to the proportion of euery mans compassion and almes.*

De helia & ieiun. S. Ambrose saith, *We haue many helpes whereby we may redeeme our sinnes, hast thou mony? Redeeme thy sinne, not that our Lord is to be bought and solde, but thou thy selfe art solde by thy sinnes, redeeme thy selfe with thy workes, redeeme thee with thy mony.* And, *How could we be saued, vnlesse we washed away our sinnes by fasting.*

Epist. 82. S. *Hierome* maketh *Paula* a blessed Matron say, *My face is to be disfigured, which against the commandement of God I painted: my body is to be afflicted, that hath taken so great pleasure: my often laughter, is to be recompenced with continuall weeping: my silkes and soft cloathing, is to be chaunged into rough haire.* Reade another Epistle of his to the same *Eustochium*, about the preseruing of her virginity, and see what penance himselfe did, being a most vertuous young man.

Ad Eustoch de obitu Paule.

Epist. 54. S. Augustine saith, *He that is trulie penitent, lookes to nothing else, then that he leaues not vnpunished the sinne which he committed: For by that meanes, not sparing our selues, he whose high and iust iudgement no contemptuous person can escape, doth spare vs.*

Li 50. hom Hom. 50. cap. 11. Cap. 15. And *he sheweth how that a penitent sinner doth come to the Priest, and receiue of him the measure of his satisfaction.* And saith directly against our Protestants position, *That it is not sufficient to amend our manners, and to depart from the euill which we haue committed, vnlesse we doe also satisfie God, for those thinges which we had donne.*

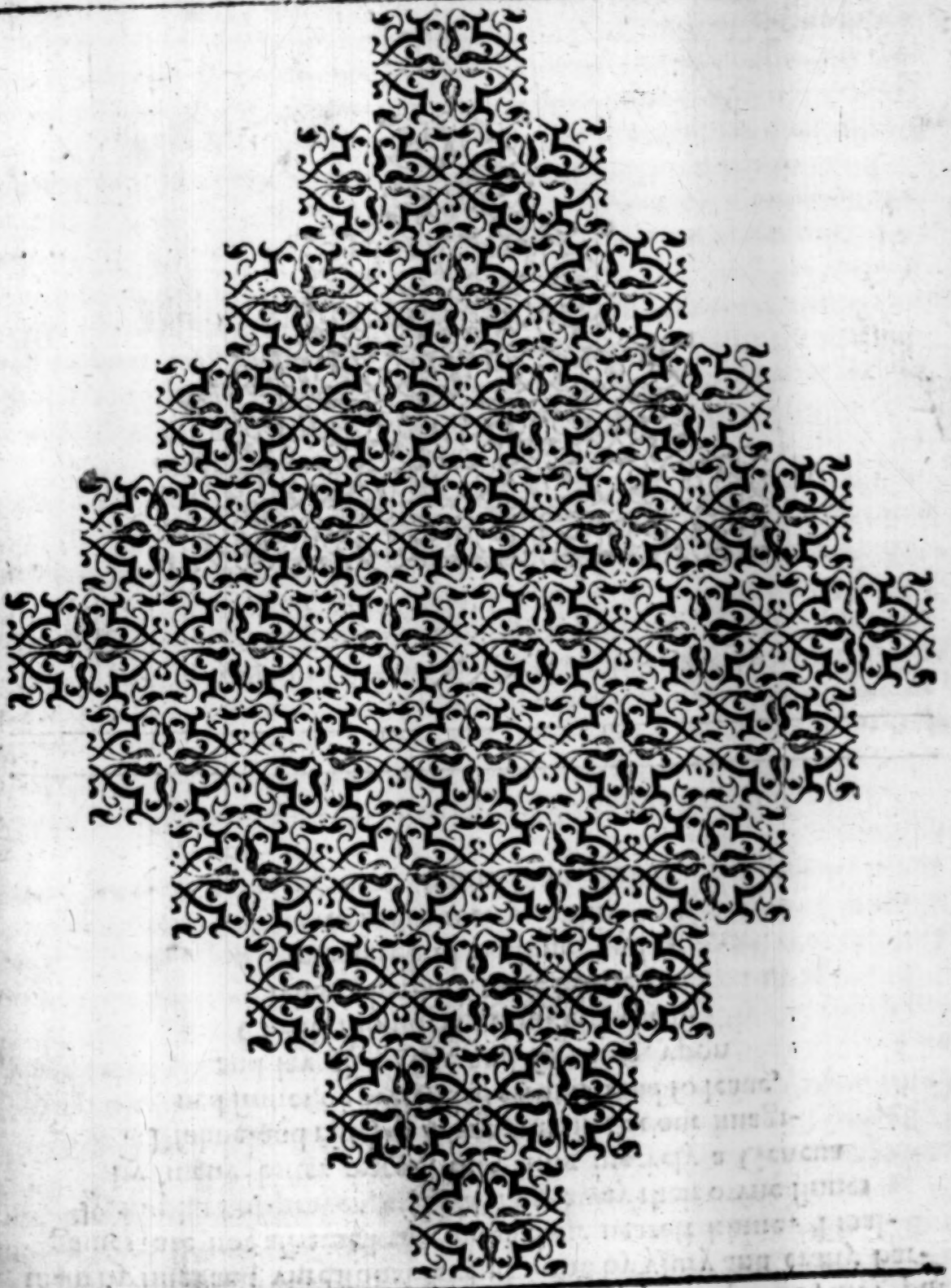
Lib. 6. in 1. Reg. S. Gregory saith, *That sinnes are not only to be confessed, but to be blotted out with the austerity of penance.*

In Psal. 1. I will close vp these testimonies, with this sentence of our learned countriman venerable *Bede*: *Delight* (saith he) *or desire to sinne, when we doe satisfaction is lightly purged by almesdeedes, and such like: but consent is not rubbed out, without great penance: now custome of sinning is not taken away, but by a iust and heauie satisfaction.*

And if you please in fewe wordes, to heare the Protestants workes of penance and satisfaction: In steede of our fasting, and other corporall correction: they fall to eating, and that of the best flesh they can

get

get, and take in the Lord, all ſuch bodely pleaſure, as the company of a woman will afforde. In lieu of giuing almes vnto the poore, they pill them by fines and vnreaſonable rents: and by vſury and crafty bargaines, are not aſhamed to couſen their neareſt kinne. Finally, in place of prayer, and waſhing away their owne ſinnes by many bitter teares, they ſing meerely a Geneua Pſalme, and raile, or heare a rayling at our imagined ſinnes, or pretended errours. And ſo leaue, and lay all payne and ſorrowe, vpon Chriſts ſhoulders, thinking themſelues (belike) to be borne to pleaſure aud paſtime, and to make merry in this worlde.



FIRST, OF TRADITIONS.

M. PARK. pag. 134. *Traditions are doctrines deliuered from hand to hand, either by worde of mouth or writing, besides the written word of God.*

OVR CONSENT.

WE Hold that the very word of God was deliuered by Tradition from ADAM to MOSES, who was the first Pen-man of holy Scripture. *Item*, that the Historie of the New Testament, (as some for eight, not eightie, or as other thinke for twentie yeares) went from hand to hand by Tradition, till penned by the Apostles, or being penned by others, was approoued by them. Hitherto we agree (but not in this which he interlaceth) that in the state of Nature, euery man was instructed of God immediatly in both matters of faith and religion: For that God then as euer since vsed the ministerie aswel of good fathers, as godly masters; as ENOCH, NOE, ABRAHAM, and such like, to teach their children and seruants the true worship of God, & true faith in him; otherwise, how should the word of God passe by Tradition fro ADAM to MOSES, as M. P. affirmeth: If no childe learned ame such thing of his Father, but was taught immediatly from God, but M. P. seemeth to regard little such pettie contradictions.

His 2 concl. We hold that the Prophets, our Sauiour Christ, & his Apostles, spake, & did many things good & true, which were not written in the Scriptures, but came to vs by Tradition: but these were not necessary to be beleeued: For one example he puts; that the B. Virgin MARY liued & dyed a Virgin: but it is necessarie to saluation to beleeue this, for HELVIDIVS is esteemed by S. AVGVSTINE an Heretike, for denying it.* * De hæres. ad Quod. h. 84.

His 3. Concl. We hold that the Church of God hath power to prescribe Ordinances & Traditions touching time & place of Gods worship: And touching order & comelinesse to be vsed in the same. (mary with these foure caueats) First, that it prescribe nothing childish or absurd: See what a

reuerent opinion this man carryeth of the Church of God, gouerned by his holy spirit, that it neuertheleſſe may preſcribe things both childiſh & abſurde. But I muſt pardon him, becauſe he ſpeaketh of his owne Synagogue, which is no part of the true Church. Secondly, that it be not impoſed as anie part of Gods worſhip: This is contrarie to the concluſion, for order and comelineſſe to be vſed in Gods worſhip, which the Church can preſcribe, is ſome part of the worſhip. Thirdly, that it be ſeuered from ſuperſtition, &c. This is needeleſſe; for if it be not abſurd, which was the firſt prouiſo, it is alreadie ſeuered from ſuperſtition. The fourth, touching multitude may paſſe; theſe be but meere trifles: That is of more importance, that he tearmeth the decree regiſtred, in the xv. of the Actes of the Apoſtles, a Tradition: whereas before he defined Traditions to be all doctrine deliuered, beſides the written worde. Now the Actes of the Apoſtles is a parcell of the written word, as all the world knowes: That then which is of record there, cannot be tearmed a Tradition.

THE DIFFERENCE.

CAtholikes teach, that beſides the written Worde, there be certaine vnwritten Traditions, which muſt be beleeued & practiſed, as both profitable and neceſſarie to ſaluation. We hold that the Scriptures containe in them all doctrine needfull to ſaluation: whether it concerne faith or maners, and acknowledge no Traditions for ſuch, as hee who beleeueth them not, cannot be ſaued.

Before wee come to the Proteſtants reaſons againſt Traditions; obſerue that we deuide Traditions into three ſorts: The firſt we tearmed *Diuine*, becauſe they were deliuered by our bleſſed Sauiour, who is God: The ſecond, *Apoſtolicall*, as deliuered by the holy Apoſtles: The third, *Eccleſiaſticall*, inſtituted and deliuered by the Gouernours of the Church, after the Apoſtles daies. And of theſe three kindes of Traditions, we make the ſame account, as of the writings of the ſame Authors: to wit, we eſteeme no leſſe of our Sauiours Traditions, than of the foure Goſpels, or any thing immediatly dictated from the holy Ghoſt. Likewiſe aſmuch honor & credit do we giue vnto the Apoſtles doctrine vnwritten, as writtē. For incke & paper brought no new holines, nor gaue any force and vertue vnto either Gods or the Apoſtles words; but they were of the ſame value and credit vttered by word of mouth, as if they had bene written. Here the queſtion is principally of diuine Traditions, which we hold to be neceſſarie to ſaluation, to reſolue & determine in my matters of greater difficultie. For we deny not but that ſome ſuch principall poynts of our Faith, (which the ſimple are bounde to beleeue vnder paine of damnation) may bee gathered out of the holie

Scrip-

Scriptures: as for example; that God is the Creator of the world, Christ the Redeemer of the world, the Holy Ghost the Sanctifier: and other such like Articles of the Creede, M. P. goeth about to prooue by these reasons following; that the Scriptures containes all matter of beleefe necessary to saluation. Testimonie, * *Thou shalt not adde to the words that I command thee, nor take any thing there from.* Therefore the written worde is sufficient for all doctrine pertaining to saluation. If it be saide, that this is spoken as well of the vn-written as written worde; for there is no mention in the texte of the written worde: then M. P. addeth, that it must bee vnderstood of the written worde onely, because these wordes are as a certaine preface set before a long Comentarie made vpon the written Law. * Deut. 4. 2

ANSWERE.

Let the words be set where you will, they must not bee wrested beyond their proper signifycation. The words cited signifie no more, then that wee must not either by addition or subtraction, change or peruert Gods commandements, whether they be written or vnwritten. Now to infer, that because they are as a preface vnto Moses Law, that therfore nothing must be added vnto the same Law, is extreame dotage. Why then were the bookes of the Old Testament, written afterward, if God had forbidden any more to be written or taught, besides that one booke of Deuteronomy? Shall we thinke that none of the Prophets that liued and wrote many volumes after this, had not read these words; or that they either vnderstood them not; or that vnderstanding them well, did wilfully transgresse against them? one of these the Protestants must needes defend, or else for very shame surcease the alleadging of this text for the all-sufficiencie of the written word.

M. P. His testimonie: * *To the Law and testimonie, if they speake not according to this word it is, because there is nō light in them*: Here the Prophet teacheth (saith M. P.) What is to be done in cases of difficultie? men must not runne to the Wizardes and Soothsayers, but to the Lawe and to the Testimonie, commending the written word as sufficient to resolue all doubts whatsoeuer. * Esa. 8. 20

ANSWERE.

By the Lawe and testimonie in that place; the fiue bookes of Moses are to bee vnderstood, if that written Worde bee sufficient to resolue all doubts what-so-euer: What neede wee then the Prophets? what neede wee the Euangelists and the Epistles of the Apostles? What Wizarde would haue reasoned in such sorte? The Prophet willeth there, that the Israelites who wanted wit to discerne whether it be better to flie vnto God

for councell, than vnto Wizardes and Sooth-sayers, to see what is written in the Lawe of MOSES concerning that poynt of consulting-Wizards: which is there plainely forbidden in diuerse places. Now out of one particular case, whereof there is expresse mention in the written worde, to conclude that all doubts and scruples whatsoeuer are thereby to be decided, is a most vnskilfull parte, arguing as great want of light in him, as was in those blinde Israelites.

*Iohn 20. 31. 2. Testimonie, * *These things were written, that ye might beleue that* IESVS *is the* CHRIST: *and in beleeuing, might haue life euerlasting.* Here is set down the full end of the Gospell, that is, to bring men to faith, and consequently to saluation: to which, the whole scripture alone is sufficient without Traditions.

ANSWERE.

Here are more faults than lines. First the text is craftily mangled: *Things* being put insteede of *Miracles*. For S. IOHN sayeth, *Many other Miracles* CHRIST *did, &c. but these were written, &c.* Secondly, S. IOHN sayth not that for faith we shall be saued, but *beleeuing we should haue saluation in his name*, which hee clipped off: thirdly, remember to what faith S. IOHN ascribes the meanes of our saluation, not to that whereby we applie vnto our selues Christs righteousnes, but by which we *beleeue* IESVS *to be* CHRIST *the* MESSIAS *of the Iewes, and the Sonne of God*, which M. P. also concealed.

Now to the present matter, S. IOHN saith, that these miracles recorded in his Gospell, were written, that wee might beleeue IESVS to bee the Sonne of God; and beleeuing, haue saluation in his name, &c. Therefore the written word containes all doctrine necessarie to saluation.

ANSWERE.

S. IOHN speakes not a word of doctrine, but of myracles: and therefore to conclude sufficiencie of doctrine out of him, is not to care what one sayeth. But M. P. fore-seeing this, sayeth, it cannot be vnderstood of miracles onely; for miracles without the doctrine of CHRIST, can bring no man to life euerlasting: True, and therefore that texte speaking onely of myracles, prooueth nothing for the sufficiencie of the written Worde. CHRISTS miracles were sufficient, to prooue him to bee the Sonne of GOD, and their MESSIAS: But that prooueth not Sainct IOHNS Gospel, to containe al Doctrine needful to saluation: For many other poynts of faith must be beleeued also. And if it alone be sufficient; what

what neede we the other three Goſpelles, the Actes of the Apoſtles, or any of their Epiſtles, or the ſame S. IOHNS Reuelations. Finallie, admit that S. IOHNS Goſpell were all-ſufficient, yet ſhould not Traditions be excluded; for Chriſt ſayeth in it in plaine tearmes, * *that he had much more to ſaye vnto his Apoſtles, but they as then being not able to beare it*; he reſerued that to be deliuered vnto them afterward; of which high myſteries S. IOHN recordeth not much in his Goſpell after Chriſts reſurrection; and ſo many of them muſt needes be deliuered by Tradition vnwritten. This place of S. IOHN, M. P. patcheth vp with an other of S. PAVL. * *If wee or an Angell from heauen preache vnto you any thing beſides that which wee haue preached, let him be accurſed*: And to this effect he blames them that taught but a diuers doctrine, to that which he had taught.*

* Ioh. 16.

* Gal. 1. 8.

* 1. Tim. 1. 3.

ANSWERE.

Now wee muſt looke vnto this Gentle-mans fingers: There were three corruptions in the text of S. IOHN: here is one, but it is a foule one. In ſteed of Preaching vnto them *an other Goſpell*, he puts (preach vnto them *any other thing*:) when there is great difference betweene an other Goſpell, & any other thing. The Goſpel comprehendeth the principal poynts of faith, & the whole worke of Gods building in vs: which S. PAVL like a wiſe Architect * had layd in the Galathians; others his fellow-work-men, *might build vpon it, gold, ſiluer, and pretious ſtones*, with great merit to themſelues and thankes from S. PAVL: Mary if any ſhould digge vp that bleſſed and onely foundation, and would laye a new one, him S. PAVL holdeth for accurſed. So that, that falcification of the text is intollerable; and yet when all is done, nothing can be wringed out of it, to prooue the written word to comprehend all doctrine needefull to ſaluation: for S. PAVL ſpeaketh there onely of his Goſpell, that is, of his preaching vnto the Galathians, and not one worde of any written Goſpel: No more doth he in that place to TIMOTHY: And ſo it is nothing to purpoſe.

* 1. Cor. 3 12.

The fourth Teſtimonie. * *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct to righteouſneſſe, that the man of God may be abſolute being made perfect vnto euery good worke.* In theſe words are contayned (ſaith M. P.) two arguments to prooue the ſufficiencie of Scripture: The firſt; that which is profitable to theſe foure vſes, *to teach* (al neceſſarie truth is not in the text) *to confute* errors, *to correct* faults in maners, *to inſtruct* (all men in all dutie, is M. P. his addition to the text) that is ſufficient to ſaluation: But the Scriptures ſerue for all theſe vſes. &c.

* 2. Tim. 3. 15.

ANSWERE.

This text of holy Scripture, is so farre from yeelding our aduersaries two Arguments, that it affoordeth not so much as any probable colour of halfe one good argument. In searching out the true sence of holy Scriptures; wee must obserue diligently the nature & proper signifycation of the words; as M. P. also noteth out of S. AVGVSTINE, in his sixt objection of this question; which, if the Protestants did here performe, they would make no such account of this text: for S. PAVL saith, only that all Scripture is *profitable*, not *sufficient*, to teach, to reproue, &c. How are they then carried away with their owne partiall affections: that cannot discerne betweene *profitable* and *sufficient*. Good Timber is profitable to the buylding of an house, but it is not sufficient, without stones, morter, & a Carpenter. Seede serues well, yea, is also necessarie to bring forth corne: but will it suffice of it selfe, without manuring of the ground, and seasonable weather? And to fit our purpose more properlie; good lawes are verie profitable: yea, most expedient for the good gouernment of the common-wealth: But are they sufficient without good customes, good gouernours, and judges, to see the same Laws & customs rightly vnderstood and duely executed? Euen so the holy Scripturs (S. PAVL affirmeth) are very profitable; as contayning very good & necessary matter, both to teach, reproue, & correct: but he saith, not they are sufficient, or that they do containe all doctrine needfull for these foure ends: And therefore, to argue out of S. PAVL, that they are sufficient for all those purposes; when he saieth onely, that they are profitable to them, is plainely not to know, or not to care what a man saith: And to presse such an impertinent cauil, so often and so vehemently as the Protestants do, is nothing els but to bewray (vnto the indifferent reader) either their extreame ignorance, or most audacious impudencie, that thinke they can face out any matter, be it neuer so impertinent. The same answere I make vnto M. P. his second argument, out of the same place: that the holy Scriptures bee profitable to make the man of God absolute, but not sufficient.

I say more-ouer; that M. P. doth falsely English these words πᾶσα γραφὴ into the whole Scriptures: when it signifyeth all Scripture, that is, euerie booke of Scripture: and is there put to verifie, that the Old Testament only serues to instruct to saluation: For, in the words next before, S. PAVL sheweth, how that TIMOTHY from his infancie, had bene trayned vp in the knowledge of the holy Scriptures: which, saith he, can instruct thee to saluation: And annexeth, as the confirmation thereof the Text cited: *All Scripture inspired of God, is profitable to teach, &c.* Now, in TIMOTHYS infancie

fancie, no parte of the New Teſtament was written, and therefore, all Scripture which is here put, to prooue that Scripture which TIMOTHY in his Infancie knew; cannot but by vnreaſonable wreſting, ſignifie more than all the bookes of the Olde Teſtament. So that there are three foule faultes in this the Proteſtants Achilles: The firſt, in falſification of the text, that it might ſeeme to bee ſpoken of the whole, which is ſpoken of euerie part. The ſecond, in applying that which is ſpoken of the Olde Teſtament, vnto both the Olde and New. The third, in making that to be all-ſufficient which S. PAVL affirmeth onely to be profitable. And this is all they can ſaye out of the Scripture, to prooue that the written worde containes all doctrine needefull to ſaluation: Where-upon, I make this invincible argument againſt them out of this their owne poſition.

Nothing is neceſſarie to be beleeued, but that which is written in holy Scripture. But in no place of Scripture is it written, that the written worde containes all doctrine needefull to ſaluation, as hath bene prooued.

Therefore, it is not neceſſarie to ſaluation to beleeue the written worde, to containe all doctrine needefull to ſaluation. And by the ſame principle, I might reject all teſtimonie of Antiquitie as needeleſſe, if the Scriptures be ſo al-ſufficient as they hold. Yet let vs here what teſtimonie M. P. brings out of antiquitie, in fauour of his cauſe.

TERTVLLIAN * ſaith, *Take from Heretikes the opinions which they defend with the Heathens, that they may defende their queſtions by Scripture alone, and they cannot ſtand.* * De reſur. carnis.

ANSWERE.

Here Scripture alone is oppoſed (as euerie one may ſee) vnto the writings of Heathen Authors, and not to the Traditions of the Apoſtles; and therefore maketh nothing againſt them. Againe, (ſaieth M. P. out of the ſame Author:) *We neede no curioſitie after* IESVS CHRIST, *nor inquiſition after the Goſpel, when we beleeue it, we deſire to beleeue nothing beſides it: for this wee muſt beleeue that there is nothing elſe which wee may beleeue.*

ANSWERE.

By the Goſpell there, is vnderſtood all our Chriſtian doctrine, written and vnwritten; and not onelie the written worde of the foure Euangeliſts, elſe wee ſhould not beleeue the Actes of the Apoſtles, or their Epiſtles, no more than Traditions: which Chriſtian doctrine, written and vnwritten, we onely beleeue by diuine faith; to all other Authors, we giue ſuch credit

as their writings do deserue. If anie man desire to see TERTVLLIANS judgement of Traditions, let him read his booke of prescriptions against Heretikes, where he auerreth, that Traditions serue better than the Scriptures themselues, to confute all Heresies, Heretikes alwaies, either not allowing all the bookes of Scripture, or else peruerting the sense and meaning of the Scriptures. And in his booke *De Corona militis*, he formallie proposeth this question: Whether Traditions vnwritten are to be admitted or no? and answereth by manie instances, that they must be receiued; concluding thus: *For these and the like poynts, if thou require law out of the Scriptures, thou shalt finde none: but Tradition is alleadged to be the Author of them, Custome the confirmer, and Faith the obseruer.* So that nothing is more certaine than that TERTVLLIAN thought vnwritten Traditions necessarie to be beleeued.

* In cap. 23 Mat.

Come we now vnto his second testimonie out of S. IEROM* who writing (as he saith) of an opinion that S. IOHN Baptist was killed because he foretold the comming of Christ (the good-man would saye, ZACHARIE S. IOHNS Father, for the Scripture sheweth plainely why S. IOHN lost his head*) But S. IEROM there sayeth this, *Because it hath not authoritie from Scriptures, may as easelie be contemned as approoued.* But of which particular, *M. P.* (shewing himselfe a doughtie Logician) would inforce an vniuersall, that forsooth all may be contemned, that is not proued by Scripture. As if you would prooue no Protestant to bee skilfull in the art of true reasoning, because M. P. behaues himselfe in it so vnskilfully. But S. IEROM in the same place declareth why that might be as easely reproued as allowed, not hauing anie ground in the Scripture, because (saith he) *It is taken out of the dreames of some Apocryphall writings*, opposing Scripture to other improoued writings, and not to approoued Traditions; to which (hee saith in his Dialogues against the Luciferians, before the middle) That *the Church of God doth attribute the like authoritie, as it doth vnto the written Law.*

* Mat. 14

* Lib. 2. de doct. Chri. cap. 9.

M. P. His third Author is S. AVGVSTINE. **In those things which are plainely set downe in Scriptures, are found all those poynts which containe faith and maners of liuing well.*

ANSWERE.

All things necessarie to be beleeued of euerie simple Christian, vnder paine of damnation, that is, the Articles of our Beleefe, are contayned in the Scriptures, but not the resolution of harder matters, much lesse of all difficulties, which the more learned must expressely beleeue, if they will be saued

saued, which distinction S. AVGVSTINE else-where doth signifie: * And is gathered out of manie other places of his workes, as in that matter of re-baptizing them, who became Catholikes after they had bene baptized by Heretikes. He saith, * *The Apostles truely haue commanded nothing hereof* (in their writings) *but that custome which was layed against* S. CYPRIAN, *is to bee beleeued to haue flowed from an Apostolicall tradition, as there be many things which the vniuersall Church holdeth, and therefore are to be beleeued.* The same saith he of the custome of the Church in Baptizing infants. * And in his Epist. 174. of the word ὁμοούσιον *that is not in the holy Scripture, and yet neuertheless is defended to be vsed in the assertion of faith.* As also (saieth he) we neuer *read in those bookes that the Father is vnbegotten, and yet wee hold that he is so to be called.* * And S. AVGVSTINE holdes that the holie Ghost is to be adored, though it be not written in the word. The like of the perpetuall Virginitie of our B. Ladie, * out of which and many more such like, we gather most manifestlie that S. AVGVSTINE thought many matters of faith, not to be contayned in the written worde, but to be taken out of the Churches treasurie of Traditions.

* De peccatorũ meritis cap. vlt.
* Lib. 5. de bapt. contra Donat. cap. 23.
*De genes. ad litra. lib. 10. cap. 23.
* Lib. 3. cap 3. cont. max Arianum.
* Hęresi 4.

M. P. His last testimonie is taken out of *Vincentius Lyrinensis*, who sayth (as he reporteth) that the Canon of the Scripture is perfecte and fullie sufficient for all things.

ANSWERE.

I thinke that there is no such sentence to be found in him; he saies by way of objection: *What neede we make recourse vnto the authoritie of the Ecclesiasticall vnderstanding, if the Canon of the Scripture be perfect?* Hee affirmeth not that they be fullie sufficient to determine all controuersies in religion, but throughout all his booke he prooues the cleane contrarie, that no heresie can be certainelie confuted and suppressed by only Scriptures, without we take with it the sense and interpretation of the Catholike Church.

Thus M. P. hauing ended with the Law & Testimonie, addeth in a post-script, two other slender reasons vnto his former: The first, that Christ and his Apostles vsed alwaies to confirme their doctrine, with the testimonies of Scriptures, and not with Tradition.

ANSWERE.

Fist, for our Sauiour CHRIST IESVS, he out of his diuine wisdome deliuered his doctrine most commonly in his owne name, (*But I saye vnto you*) And verie seldome confirmeth it with any testimonie out of the Law.

The

The Euangelists do often note how CHRIST fulfilled the old propheciesꝫ but neuer, or very seldome seeke to confirme his doctrine by testimonies: their owne they doe sometimes; but to saye they neuer wrote any thinge out of Tradition, proceedes of most grosse ignorance. Where had Saint MATHEVV the adoring of the Sages? S. IOHN Baptists preaching? briefelie, that was done before his owne conuersion, but by Tradition? S. MARK wrote the most part of his Gospell out of Tradition, receiued from S. PETER, as witnesseth EVSEBIVS, * S. LVLE testifyeth of himselfe, that he wrote his whole Gospell, *as he had receiued it by Tradition, from them who were eye-witnesses.* What desperate carelesnesse was it then to affirme that the Apostles neuer vsed Tradition, to confirme any doctrine? when some of them built, not onely parcels, but their whole Gospels vpon Traditions. His other reason is; that if we beleeue vnwritten Traditions were necessarie to saluation, then we must aswell beleeue the writings of the auncient Fathers, as the writings of the Apostles: because, Apostolicall Traditions are not else-where to be found, but in their bookes; but that were absurde, for they might erre.

*Lib. 2. hist cap. 14.
* Cap. 1.

ANSWERE.

That doth not follow for three causes: First, Apostolicall Traditions, are aswel kept in the minde of the learned, as in the auncient Fathers writings: and therefore haue more credit than the Fathers writings. Secondly, they are commonly recorded of more than one of the Fathers, and so haue firmer testimonie than any one of their writings. Thirdly, if there should be any Apostolical Tradition, related but of one auncient Father, yet it should be of more credit than any other thing of his owne inuention, because that was registred by him, as a thing of more estimation. And againe, some of the rest of those blessed and godly personages, would haue reprooued it, as they did all other false-hoods, if it had not bene such indeed as it was tearmed: Which when they did not, they gaue a secrete approbation of it for such; and so that hath the interpretatiue consent at least of the learned of that age, and the following for Apostolicall Tradition.

But M. P. prooues the contrarie by S. PAVL, who sayeth, * *That I continue to this daye, witnessing both to small and great, saying no other thing then that which the Prophets and* MOSES *did say should come.* Why make you here a full poynt: let S. PAVL make an ende of his speech, and tell vs for what poynts of doctrine hee alleageth MOSES and the Prophets: Marrie to prooue that CHRIST should suffer death, and rise againe, and that hee should giue light to the Gentils. For these and such like, which were euidently

* Act. 26. 22.

dently fore-tolde in holy writ: hee needed not to alleage any other proofe, but when hee was to perswade them to abandon MOSES Lawe, he then deliuered to them the decrees of the Apostles, and taught them to keepe them: * As also when hee instructed the Corinthians in the Sacrament of the Altar, he beginneth with Tradition, saying: * *I deliuer vnto you as I haue receiued from our Lord, not in writing, but by word of mouth.* And in the same Chapter putteth downe the contentious scripturist, with the custome of the Church, saying, *If any man lust to striue, we haue no such custome*: so that out of S. PAVL, wee learne to alleadge Scriptures, when they be plaine for vs, and when they beare not so cleare with vs, to pleade Tradition, and the custome of the Church. * Act. 16. * 1. Cor. 11

Hitherto I haue confuted what M. P. brought against Traditions. Nowe to that which he saith for them in our behalfe.

First, saith he, the Catholikes alleage, * Where, *the Apostle bids the Church to keepe the Ordinances which he taught them, either by word of mouth, or by Epistle*: Hence they gather that besides the written worde, there bee vnwritten Traditions that are necessarie to be kept and obeyed. * 2 Thes. 2. 15.

M. *Perkens* ANSWERE.

It is likely, that this Epistle to the Thessalonians, was the first that euer PAVL wrote to anie Church: and then some-things needefull to saluation might de deliuered by word of mouth: but that was afterwardes written in some others of his Epistles.

REPLIE.

OBserue first, that insteede of Traditions (according to the Greeke and Latine word,) they translate * Ordinances; euer flying the word Tradition, where any thing is spoken in commendation of them. But if any thing sound against them, then thrust they in the word Tradition, although the Greeke word beare it not. See for this their corruption, and many other, a learned Treatise, named, *The Discouerie of false translations*, penned by Maister GREGORIE MARTIN, a man most singulerly conuersant in the Greeke and Hebrue tongues. * παραδόσεις

Secondlie, is it not plaine dotage, to auouch that this seconde Epistle to the Thessalonians, was the first that euer hee wrote? Surely, if none of his other were written before it, yet his firste to the same Church muste needes haue bene written before it. But let vs giue the man

man leaue to dreame some-times. To the poynt of the answere, that all was written after in some other of his Epistles, which before had bene deliuered by word of mouth. How prooueth M. P. that? the man hath such confidence in his owne worde, that hee goeth not once about to prooue it. Good Sir, hold you not here; that nothing is needefull to be beleeued, which is not written in the word? Shew vs then where it is written in the word, that Saint PAVL wrote in his later Epistles, that which he taught by word of mouth before? or else by your owne rule it is not needefull to beleeue it. But yet for a more full satisfaction of the indifferent reader, I will set downe the opinions of some of the auncientest and best Interpreters of this place of the Apostle, that we may see whether they thought that S. PAVL committed all to writing, and left nothing by Tradition.

S. CHRYSOSTOME in his most learned and eloquent Comentaries vpon this text, concludeth thus. *Hereupon it is manifest that the Apostles deliuered not all in their Epistles, but many things also vnwritten*; and those *things are as well to be beleeued, as the written*. OECVMENIVS and THEOPHILACTVS vpon that place teache the same.

* De spu. cap. 27. S. BASIL * speaketh thus, *I hold it Apostolicall to perseuer in Traditions not written*: for the Apostle sayeth, *I commend you that ye are mindfull of my precepts*: and, *do hold the Traditions, euen as I deliuered them vnto you*: and then alleageth this text: *Hold the Traditions which you haue receiued of mee either by Word or Epistle.*

* Lib. 4. De fide cap. 17 S. IOHN DAMASCEN accordeth with the former saying, * *That the Apostles deliuered many things without writing*. S. PAVL doth testifie, when he writeth, *Therefore brethren stand and hold the Traditions which haue bene taught you either by word of mouth or by Epistle.* These holy and judicious expositors of S. PAVL, free from all partialitie, gather out of this text of his, that many things necessarie to be beleeued, euen vntil their daies remained vnwritten, and were religiously obserued by Tradition; which throweth flat to the ground M. P. his false supposition (fenced with neither reason nor authotie) that S. PAVL put in writing afterward all that he had first taught by word of mouth.

* 2. Tim. 2. Moreouer S. PAVL immediatly before his death in one of the last of his Epistles, commandeth his deare disciple TIMOTHY, * *To commend vnto the faithfull, that which he heard of him by many witnesses*; & not that only which he should finde written in some of his Epistles, or in the written Gospell.

The second Argument for Traditions, is this, to beleeue that there be so many bookes of holy Scripture, and no more: and that those be they which are commonly taken so to be, is very necessarie to saluation; now this is not to be found written in any place of holy Scripture, but is receiued onely by

Traditon

Tradition, wherefore it is neceſſarie to ſaluation to beleeue ſome Tradition. M. P. anſwereth that the bookes of the Old and New Teſtament, be Scripture, is not beleeued on bare Tradition, but by the bookes themſelues on this maner. Let the man who is indued with the ſpirit of diſcerning, reade the bookes and conſider firſt the Author of them, who is God; then the matter contained, which is diuine; the maner of ſpeech, which is full of maieſtie in ſimple words: Laſtly, the end aymed at, which is Gods honor, and by this meanes he ſhall diſcerne any parte of Scripture from the writings of men whatſoeuer.

REPLIE.

A Wiſe and deepe obſeruation I warrant you, and well-worthy a graue Author: Let vs examine it briefely; firſt he wil haue his man endued with the ſpirit of diſcerning: Who ſhall endue him with that ſpirit? M. P. ſeemeth to ſay, that euery Sheepe of Chriſt hath his ſpirite. But S. PAVL * teacheth plainely the contrarie; that ſome certaine onely haue the iudgement to diſcerne. And touching this matter of diſcerning which bookes are Canonicall, which are not: Not the learnedſt in the Primitiue Church would take vpon him to diſcerne which they were, three hundred yeeres after CHRIST, was left vndefined by the beſt learned, whether the Catholike Epiſtles of S. IAMES and IVDE: the ſecond of S. PETER: the ſecond and third of S. IOHN, and his Apocalips, were Canonical or no, as is confeſſed on all parts: hath then euery Chriſtian this ſpirite of diſcerning, when the beſt Chriſtians wanted it? Who more profound, more skilfull to diſcerne, than that ſubtile and ſharpe Doctor S. AVGVSTINE, and yet the Proteſtants wil not allow him the true ſpirit of diſcerning which bookes be Canonicall. For he, in diuers places of his workes, * holdeth the bookes of the Machabees, to be Canonical Scriptures; and expreſſely prooueth the booke of Wiſdome ſo to be.* And yet our Proteſtants wil not admit them. See therefore how fooliſh and vaine his firſt rule is: Come to the ſecond.

His ſecond is, that he who goeth about to diſcerne whether the booke be Canonicall or no, muſt conſider the Author, who is God. If he muſt at the firſt take God to be the Author of the booke, what needes any further labour? It muſt needes be Canonicall that hath God for the Author. This mans wits were ſurelie from home, when he diſcourſed thus; and therefore it ſhould be but follie to ſtand vpon his particularities; let this one reaſon in generall ſerue to confute him: all this maner put together, ſerueth onely to helpe particuler men to diſcerne which bookes are Canonicall, who may eaſely after their diligent inquirie erre and be deceiued in this poynt, becauſe euery man is a lyar.* And if there be no more certain means to aſſure them

* 1. Cor. 12

* De doct. Chriſt. c. 8. 18. de ciuit. dei 36. lib. 2 cont. ep. gaudent. 23

* De prędeſt. Sanct. 14.

* Rom. 3.

them of this which is the grounde of all their Religion, then euery particular mans discretion and judgement, then out of doubt their whole Religion is most vnwisely buylded vpon meane-mens inuentions and discretion: who also for the most part doe neither vnderstand the language in which they were first penned, nor the vsuall phrases of Scriptures translated; that, I say nothing of the figures, parables, prophecies and controuersies which seeme to be; and many other difficulties, and yet these men need not doubt hauing learned some halfe-dozen-lines of *M. P.* but that reading anie booke, they shall be able presentlie to discerne whether it be Canonicall or no. A goodly mockerie: Men were not so taught in the Primitiue Church, but the most skilfull and wisest in discerning Canonicall bookes, trusted not vnto their owne judgement, but learned alwaies vpon Apostolicall Traditions. So did CERAPION an auncient holy writer (as EVSEBIVS reporteth) reject certaine bookes set out in the Apostles names, because they had not receiued from their Predecessors any such. The like doeth * Cap. 11. CLEMENT of *Alexandria*, * and that famous ORIGEN * of the same * Cap. 15. booke, who obserue the Ecclesiasticall Canon, as he had learned and receiued by Tradition. So doth he deliuer his opinion of the foure Euangelistes, and other bookes of Canonicall Scripture, and not relying on his owne wit, which was excellent, or learning which was singuler in all manner of languages and matters: That S. AVGVSTINE was of the same minde, * Lib. 33 cap. 6. may bee gathered out of these wordes of his, * *Contra Faustum.* Of what booke can there be any assurance, if the letters, which the Church propagated by the Apostles, and by such excellencie declared throughout all Nations, doeth teach and holde to be the Apostles, should be vncertaine, whither they be the Apostles or no. So that hee maketh the declaration of the Church descended of the Apostles, to be a sure pillar to rest vpon, for the certaine knowledge of Canonicall Scripture and other spirits whatsoeuer, if they follow not that rule to be rejected; so farre is he off from encouraging euerie sheepe of Christs fold, to take that weightie matter vpon himselfe as M. P. doth. And what can be more against the most prudent prouidence of the diuine wisedome, than to permit euery one to be a judge of the bookes of Canonicall Scripture. For if all those bookes, and no others should passe currant for Canonicall, (which any Christian taking vpon him the spirit of discerning, would censure to be such) then awaie with all the Olde Testament, because diuers esteemed it to proceed of some euill spirites, as * Lib. 1. ca. 20. 21 22. witnesses *Freneus* * and *Ephiphanius*: * Yea, not onely all the Old must be a- * Heref 6.6 brogated, but all the New also, because it hath many false-hoodes mixed with the truth; as some presuming greatly of their spirit & skill in discer- * Lib. 32. cap. 2. ning did teach: so testifyeth S. AVGVSTINE, * *Cont. Faust.* Some would haue

haue had but one of the foure Gospells, some fiue, some sixe, some seauen; some rejected all S. PAVLS Epistles: Many, and those of the faithfull did not admit for Canonicall some of the other Apostles Epistles, nor the Reuelations. If then the diuine fore-sight of our Sauiour had not preuented this most foule inconueniencie by instituting a more certaine meanes of discerning and declaring which bookes were penned by inspiration of the holy Ghost: which not then by leauing it vnto euery mans discretion, he might be thought to haue had but slender care of our saluation, which euey true Christian hart doth abhorre to thinke: and therefore we must needes admit of this most holy and prouident Tradition of them from hand to hand: as among the Protestants *Brentius* doth in his *Prologemenis*, & also *Kemnitius*, handling the second kinde of Traditions, in his examination of the councell of *Trent*; albeit they reject all other Traditions, besides this one.

The two next arguments for Traditions, bee not well propounded by M. P. The third is to be framed thus:

Either all the bookes of holy Scripture conteine all needfull doctrine to saluation, or some certaine of them without the rest; not some of them without the rest, for then the other should be superfluous, which no man holdeth: therefore all the bookes of holy Scripture put together, do contayne all necessary instruction. Now then the argument followeth, but some of those bookes of holy Scripture haue bene lost; therefore, some poynts of necessarie doctrine contayned in them, are not extant in the written worde, and consequently to be learned by Tradition. M. P. answereth: First supposing some of the bookes to be lost, that all needfull doctrine, which was in them, is in some of the others preserued. But why did he not solue the Argument proposed? were then those bookes superfluous? Doth the Holie Ghost set men to pen needelesse discourses? which this answere supposeth: Therefore he giues a second more shamefull, that none be perished, which is most contrary vnto the plaine Scriptures: * as S. IOHN CHRYSOSTOM prooueth: * where he hath these expresse words: *That many of the Prophetical bookes are lost may be prooued out of the historie of Paralipomenon* (which they translate Cronicles.) Now as for M. P. gesses, that some of them are yet extant, but otherwise called: some were but little rolles of Paper; some prophane and of Philosophie, I holde them not worth the discussing, beeing not much pertinent, and avowed one in word onely, without either any reason or authoritie.

* 1. Paral. vlt. 2. Paral. 9.

* Hom. 9. in Mat. Et Hom. 7. in priorem ad Corinth.

M. P. His fourth objection of the Iewish *Cabala*, is a meere dreame of his owne: our Argument is this; MOSES who was the Pen-man of the Olde Law, committed not all to writing, but deliuered certaine poynts needefull to saluation by Tradition, nor any Law-maker that euer was in any Countrey

trey comprehended al in letters, but eſtabliſhed many things by cuſtomes, therefore not likelie that our Chriſtian law ſhould be all written.

That MOSES did not pen all, thus we prooue. It was as neceſſarie for women to be deliuered from Originall ſinne as men. Circumciſion the remedie for men, could not posſible be applyed to women, as euery one who knoweth what circumciſion is can tell; neither is there any other remedie prouided in the written law, to deliuer women from that ſinne: Therefore ſome other remedie for them was deliuered by Tradition.

Item, if the Childe were likely to die, before the eight daie, there was remedie for them, as the moſt learned doe hold, yet no where written in the Law: Alſo, many Gentils, during that ſtate of the Old Teſtament, were ſaued, as IOB, and many ſuch like, according to the opinion of all the auncient Fathers: yet in the Law, or any other part of the Old Teſtament, it is not written, what they had to beleeue, or how they ſhould liue: wherefore, many things needefull to ſaluation, were then deliuered by Tradition.

To that reaſon of his; that God in his prouidence ſhould not permit ſuch a loſſe of any parte of the Scripture: I anſwere, that God permitteth much euill: Againe, no great loſſe in that, according to our opinion, who hold that Tradition might preſerue what was then loſt. Now inſteede of M. P. his fift reaſon for vs of milke and ſtronge meate, wiſhing him a Meſſe of Pappe for his childiſh propoſing of it: I will ſet downe ſome authorities out of the written word, in proofe of Traditions.

Ioh. 16. 12. Our Sauiour ſaid, being at the point of his paſsiõ *that he had many things to ſay vnto his Apoſtles, but they could not as then beare them.* * Our Sauiour after his reſurrection, appeared often vnto his Diſciples, ſpeaking with them of the kingdome of God, of which little is written in any of the Euangeliſts.

*Act. 10.

*1. Cor. 11 * *I commende you brethren, that you remember me in all things, and keepe the Traditions, euen as I haue deliuered them to you.*

*1 Tim. 6. * O TIMOTHY, *keepe the diſpoſitum that is true, which I deliuered thee to*

*2. Tim. 1 *keepe,* *Hold faſt by the holy ghoſt, the good things committed vnto thee to keepe:* which was as S. CHRISOSTOM and THEOPHILACT expounde the true doctrine of CHRIST, the true ſence of holy Scriptures, the right adminiſtration of the Sacramentes, and gouernment of the Church: To

Lib. 3. c. 4 which alludeth, that auncient holy Martir, S. IRENEVS, ſaying, that the Apoſtles layd vp in the Catholike Church, as in a rich treaſurie, all things that belong to the trueth.

*Epi. 3. 13 S. IOHN, who was the laſt of the Apoſtles left aliue, ſaid, * that hee had many other things to write, not idle or ſuperfluous, but would not commit them to inke and pen, but referred them to be deliuered by word of mouth.

And

And to ſpecifie for example ſake, ſome two or three poynts of greateſt importance; where is it written that our Sauiour, the Sonne of God, is ὁμοούσιος, that is, of the ſame ſubſtance with his father? Where is it written, that the Holy Ghoſt proceedeth from the Sonne, aſwell as from the Father? Where is it written, that there is a Trinitie, that is three perſons reallie diſtincte in one, and the very ſame ſubſtance? And that there is in our Sauiour CHRIST IESVS, no perſon of man, but the ſubſtance of God & man, ſubſiſting in the ſecond perſon of the Trinitie: Be not all and euerie of theſe principall articles of the Chriſtian faith, and moſt neceſſarie to be beleeued of the learned, and yet not one of them in expreſſe tearmes written in any parte of the holie Bible. Wherefore wee muſt either admit Traditions, or leaue the higheſt myſteries of our Chriſtian faith, vnto the diſcretion and courteſie of euerie wrangler, as ſhalbe more declared in the argument following.

The ſixt and laſt reaſon for Traditions: Sundrie places of holy Scriptures be hard to be vnderſtood, others doubtfull whether they muſt be taken liberally or figuratiuely: If then it be put to euery Chriſtian to take his owne expoſition, euery ſeueral ſect, will coyne interpretations in fauour of their own opinions: & ſo ſhal the word of God, ordayned only to teach vs the trueth, be abuſed and made an Inſtrument to confirme all errors. To auoide which inconuenience, conſiderate men haue recourſe vnto the Traditions and auncient Records of the Primitiue Church, receiued from the Apoſtles, and deliuered to the poſteritie, as the true copies of Gods word; ſee the true Expoſition and ſenſe of it, and thereby confute and reject all priuate and new gloſſes, which agree not with thoſe auncient and holy Comentaries: So that for the vnderſtanding of both difficult and doubtfull texts of Scripture, Traditions are moſt neceſſarie,

M. P. His anſwere is, that there is no ſuch neede of them, but in doubtfull places, the Scripture it ſelfe is the beſt gloſſe: If there be obſerued; firſt the analogie of faith, which is the ſumme of religion, gathered out of the cleereſt places. Secondly, the circumſtance of the place, and the nature and ſignifycation of the wordes. Thirdly, the conference of place with place; and concludeth, that the Scripture is falſely tearmed the matter of ſtrife, it being not ſo of it ſelfe, but by the abuſe of man.

REPLIE.

To begin with his latter words, becauſe I muſt ſtand vpon the former: Is the Scripture falſely tearmed matter of ſtrife, becauſe it is not ſo, of his owne nature? why then, is CHRIST truely called the ſtone of offence or no, to them that beleeue not? S. PETER ſayeth, Yes, * No ſayeth M. P. * 1. Pet. 2.

becauſe that commeth not of Chriſt, but of themſelues. But good Sir, Chriſt is truely tearmed a ſtone of offence, and the Scripture, matter of ſtrife, albeit there be no cauſe in them of thoſe faults, but becauſe it ſo falleth out by the malice of men.

The queſtion is not wherefore it is ſo called, but whether it be ſo called or no truely: That which truely is, may bee ſo called truely: But the Scripture truely is matter of great contention, euery obſtinate Heretike vnderſtanding them according to his owne fantaſie, and therefore may truely be ſo tearmed, although it bee not the cauſe of contention in it ſelfe, but written to take away all contention.

But to the capitall matter; theſe three rules gathered out of Saint AVGVSTINE, be good directions, whereby ſober and ſound wits may much profite in ſtudie of diuinitie, if they neglect not other ordinarie helpes of good inſtructiors, and learned Comentaries: But to affirme that euerie Chriſtian may by theſe meanes be inabled to iudge which is the true ſenſe of any doubtfull or hard text is extreame raſhneſſe and meere folly. S. AVGVSTINE himſelfe well conuerſant in theſe rules, indued with a moſt happie wit, and yet much bettered with the excellent knowledge of all the liberall Sciences; yet he hauing moſt diligently ſtudied the Holie Scriptures, for more than thirtie yeares, with the helpe alſo of the beſt Comentaries he could get, and counſell of the moſt excuſit; yet he ingeniouſlie confeſſeth, *That there were more places of Scripture, that after all his ſtudie, he vnderſtood not, then which he did vnderſtand,* * And ſhall euery ſimple man furniſhed only with *M. P.* his three rules of not twiſe three lynes be able to diſſolue any difficultie in them whatſoeuer. Why doe the *Lutherans* (to omit all former Heretiks) vnderſtand them in one ſort, the *Caluenists* after an other, The *Anabaptiſts* a third way, and ſo of other ſects.

* Ep. 119. cap. 21.

And in our owne Countrey, how commeth it to paſſe that the Proteſtants finde one thing in the holy Scriptures, the Puritans almoſt the cleane contrarie? Why I ſay is there ſo great, bitter, and endleſſe contention among brothers of the ſame ſpirit, about the ſenſe and meaning of Gods word: If euery one might, by the aide of thoſe triuiall notes, readily diſcloſe all difficulties, and aſſuredly boult out the certaine trueth of them; It cannot be but moſt euident to men of any iudgement, that the Scripture it ſelfe can neuer end any doubtful controuerſie, without there be admitted ſome certaine Iudge to declare what is the true meaning of it. And it cannot but redound to the diſhonour of our bleſſed Sauiour to ſay, that he hath left a matter of ſuch importance at randome, and hath not prouided for his ſeruants an aſſured meane to attaine to the true vnder-

derstanding of it. If in matters of Temporal justice it should be permitted to euery contentious smatterer in the Lawe, to expound and conster the groundes of the Lawe and statutes, as it should seeme fittest in his wisedome, and not be bounde to stande to the sentence and declaration of the Iudge, what iniquitie should not be Lawe, or when should there be any ende of any hard matter; one Lawyer defending one part, an other the other: One counseller assuring on his certaine knowledge, one partie to haue the right, an other, as certainely auerring, not that, but the contrarie to be Law, both alleadging for their warrant some texts of Law: What end and pacification of the parties could be deuised, vnlesse the decision of the controuersie be committed vnto the definitiue sentence of some, who should declare whether counsellor had argued justly and according to the true meaning of the Lawe: none at all, but bloudy debate and perpetuall conflict, each persuing to get or keepe by force of armes, that which his learned counsell auouched to be his owne.

To auoyde then such garboyles and intestiue contention, there was neuer yet any Law-maker so simple, but appoynted some gouernour and Iudge, who should see the due obseruation of his Lawes, and determine all doubts that might arise about the letter and exposition of the Law, who is therefore called the quicke and liuely lawe; and shall we Christians thinke that our diuine Law-maker, who in wisdome, care, and prouidence, surmounted all others, more than the heauens do the earth, hath left his golden lawes at randome, to be interpreted as it should seeme best vnto euerie one pretending some hidden knowledge from we know not what spirit: no no, It cannot be once imagined without too too great derogation vnto the soueraigne prudence of the Sonne of God.

In the Olde Testament, which was but a state of bondage, and as it were an introduction to the Newe, yet was there one appoynted vnto whome they were commanded to repaire for the resolution of all doubtfull cases concerning the Lawe: yea, and bound (werethey vnder paine of death) to stande to his determination; and shall wee bee so simple as to suffer our selues to bee perswaded, that in the glorious state of the Gospell, plotted and framed by the wisdome of GOD himselfe, worse order should bee taken for this high poynte of the true vnderstanding of the Holy Gospel it self, being the life and soule of all the rest.

Giue mee leaue gentle Reader, to stay some-what longer in this matter, because there is nothing of more importance, and it is not handled any where else in all this Booke. Considder then (with your selfe) that our Cœlestiall Law-maker gaue his Lawe, not written in Inke and Paper, but in the hearts of his moste faithfull subjectes,

*Ierem.31 2 Cor 3. * Ioh. 16. endowing them with the blessed spirite of trueth, * and with a moste diligent care of instructing others, that all their posteritie might learne of them all the poynts of Christian doctrine, and giue credit to them aswell for the written as vnwritten worde, and more for the true meaning of the worde, than for the word it selfe. These and their true successors be liuely Oracles of the true and liuing God, then must wee consult in all doubtfull questions of Religion, and submit our selues wholy to their decree. S. PAVL (that vessell of election) may serue vs for a singuler modell and patterne of the whole; who hauing receiued the true knowledge of the Gospel frō God, yet went vp to Ierusalem with BARNABY, to conferre with the chiefe Apostles, the Gospel which he preached, least perhaps he might runne in vaine, and had runne, as in expresse wordes he witnesseth himselfe. * Vpon which fact and words of S. PAVL, the auncient Fathers do gather, that the faithful would not haue giuen any credit vnto the Apostles doctrine, vnlesse by S. PETER and the other Apostles, it had bene first examined and approoued. * Againe, when there arose a most dangerous question of Abrogating MOSES Lawe: Was it left to euerie Christian to decide by the written Worde? Or would many of the faithful beleeue S. PAVL, that worthie Apostle in the matter? Not so, but vp they went to Ierusalem, to heare what the Pillers of the Church would saye: Where, by the decree of the Apostles in counsell, the controuersie was ended: Which S. PAVL afterward deliuered in his Preaching, commanding all to obserue and keepe the decree and ordinance of the Apostles*. And if it would not be tedious, I could in like maner shew, how in like sort, euery hundreth yeere after, errors and heresies rising by misconstruction of the written Word, they were confuted and rejected, not by the written Worde onely, but by the sentence and declaration of the Apostles, Schollers, and successors.

*Gal.2

*Tertul.li. 4.in Marc. Hierom.ep 89. que est 11.inter ep. Augustini. August.lib 28.cont. faust c.4

* Act. 16.

*Tom.1 lib 2.cap.6 *Lib.11. cap.9

See Cardinall BELLARMINE, * I will onely recorde two noble examples of this recourse vnto Antiquitie, for the true sense of Gods word, The first, out of the Ecclesiasticall Historie, *whereof Saint GREGORY NAZIANZEN and Saint BASIL, two principall lights of the Greeke Church, this is recorded: *They were both noble men, brought vp together at* Athens: *And afterwarde for thirteene yeeres space, laying aside all profaine bookes, imployed their studie, wholie in the holy Scriptures. The sense and true meaning whereof they sought, not out of their owne Iudgement and presumption,* (as the Protestants both doe, and teach others to doe) *but out of their Predecessors writings and authoritie: namelie, of such as were knowen to haue receiued the rule of vnderstanding from the Tradition of the Apostles:* These be the verie wordes.

The

The other example ſhall be the principall pillar of the Latine Church, S. AVGVSTINE, who not only exhorteth & aduiſeth vs to follow the decree of the auncient Church, if we will not be deceiued with the obſcuritie of doubtful queſtions,* but plainely affirmeth, *That he would not beleeue the Goſpel, if the authoritie of the Church did not moone him vnto it.* * Which words, are not to be vnderſtood as *Caluin* would haue them: that S. AVGVSTINE had not bene at firſt a Chriſtian, if by the authoritie of the Church, hee had not bene thereunto perſwaded: but that when he was a learned and Iudicious Doctor, and did write againſt Heretikes; euen then he would not beleeue theſe bookes of the Goſpell to haue bene penned by diuine inſpiration, and no others, and this to be the true ſenſe of them; vnleſſe the Catholike Church (famous then for antiquitie, generallity, and conſent) did tell him, which and what they were: So farre was he off from truſting to his owue skill and judgement in this matter, which notwithſtanding was moſt excellent. This matter is ſo large, that it requireth a whole queſtion: but being penned vp within the compaſſe of one objection, I will not dwell any longer in it, but here fold-vp this whole queſtion of Traditions, in the authorities of the auncient Fathers; out of whom, becauſe I haue in auſwering M. P. and elſe-where, as occaſion ſerued, cited alreadie many ſentences; I will here be briefe.

* Lib. cont. Creſcon. cap. 33.
* Cont. ep. fund. c. 5.

S. IGNATIVS the Apoſtles Scholler, doth exhort all Chriſtians,* *To ſticke faſt vnto the Traditions of the Apoſtles*, ſome of which he committed to writing.

* Euſeb. lib 30. 36.

POLICARPVS, by the authoritie of the Apoſtles words, which he had receiued from their owne mouthes; confirmed the faith full in trueth, and ouerthrew the Heretikes.*

* Ibid. lib. 5 cap. 20.

S. IRENEVS, who imprinted in his heart Apoſtolicall Traditions, receiued from POLICARP, ſayeth,* *If there ſhould be a controuerſie about any meane queſtion, ought wee not to runne vnto the moſt auncient Churches, in the which the Apoſtles had conuerſed, and from them take that which is cleere and perſpicuous to define the preſent queſtion? For what if the Apoſtles had not written any thing at all, muſt we not haue followed the order of Traditions, which they deliuered to them to whom they deliuered the Churches?*

ORIGEN teacheth, that the Church receiued from the Apoſtles by Tradition, to baptize Infants.*

* Rom. 6.

ATHANASIVS ſayeth:* *We haue prooued this ſentence to haue bene deliuered from hand to hand by Fathers to Fathers: but ye, O new Iewes, and ſonnes of* Caiphas, *what Aunceſtors can ye ſhew of your opinion.*

e Lib. de decret. Niceni conc.

S. BASIL hath theſe words:* *We haue the doctrine that is kept and preached in the Church; partly written, and part we haue receiued by Tradition of*

* De Spu. Sanct. c. 27

the Apostles in mysterie both which be of the same force to godlinesse, and no man opposeth against these, who hath at the least, but meane experience of the Lawes of the Church. See GREGORY NAZIANZ. Orat. 1. in Iulian.

Because I haue cited alreadie some of the Latine Auncient Doctors: Insteede of the rest, I will recorde out of them in a worde or two, how olde rotten Heretikes vsed alwaies to reject vnwritten Traditions, and flie wholy vnto the written worde. See the whole booke of TERTVLLIANS prescriptions against Heretikes, which principally handleth this verie poynt. The same doth IRENEVS witnesse of the *Valentinians* and *Marcionis*. * The *Arrians* common song vnto the Catholikes was, *I will not admit to be read any words that are not written (in the Scriptures)* as witnesseth S. HILARY, in his booke against CONSTANTIVS the Emperour, against whom he alleadgeth the preaching of the Apostles, and the authoritie of the auncient Bishops, expressed in his liuely colours.

* Lib. 3. c. 2

S. AVGVSTINE, some thousand two hundreth yeeres agoe, recordeth the very forme of arguing, which the Protestants vse now-a-daies, in the person of *Maximinus* an Arrian in his first booke against him in the beginning. *If thou shalt* (saith this Heretike) *bring any thing out of the Scriptures which is common to all, wee must needes heere thee, but these wordes which are without the Scriptures are in no sorte to bee receiued of vs: when as the Lorde himselfe hath admonished vs*, and said: *in vaine doe they worship me, teaching commandements and precepts of men.* How S. AVGVSTINE opposed against them vnwritten Traditions, hath ben afore declared. The like doth S. BERNARD affirme of certaine Heretikes of his time, called * *Apostolici*.

* Hom. 62 Cantica.

So that most truely it may be concluded, that euen as we Catholikes haue learned of the Apostles and auncient Fathers, our noble progenitors, to stand fast and hold the Traditions which we haue receiued by worde of mouth, aswell as that which is written: Euen so the Protestants haue receiued as it were from hand to hand, of their ignoble predecessors, old condemned Heretikes, to reject all Traditions, and to flie vnto the only Scriptures.

FIRST, OF VOWES.

M. PERK. pag. 151. *Is verie intricate and tedious in deliuering his opinion concerning Vowes: I will in as good order as I can, briefely correct his errors herein.*

OVR CONSENTS.

IN This passage (which hee intitleth of our consents) he rangeth many things, wherein we differ much; as first, in the definition of a Vowe, which he defineth thus: *A Vowe is a promise made to God, touching some duety to be performed to him.* This definition commeth too short of a Vow, and agreeth vnto all other couenants made betweene God & man, and so ADAMS acceptance not to eate of the forbidden fruite should be a Vowe: and NOES buylding of the Arke: and briefely, euery acceptance and promise to fulfill any of Gods commandements; and consequenly, euerie breach of them must needes be two seuerall sinnes; the one of disobedience in such a precept, the other of infidelitie, by breaking our Vowe. All which absurdities, necessarily followe of M. P. his definition, and be things vnheard of either in holy Scriptures, or among the auncient Holy Fathers, proceeding onely out of the drosse of their owne deuises: and therefore, with as great facilitie to be denyed of vs, as they doe with audacitie auouch them. To make vp then the definition, we must adde, that the promise to God be of some better good proceeding from our owne free choyse and libertie: so that no Vowe is made without a mans free choyse to bynde himselfe, ouer and besides all other necessarie bondes: which to bee of, the nature of a Vowe wee gather first out of holie Scriptures. * *If thou make a Vowe bee not slowe to performe it: but if thou wilt not promise, thou shalt bee without sinne.* * Deut. 23

What can be more cleare, then that a man may chooſe whether he will
* 1.Cor. 7 Vowe or no? which is confirmed in S. PAVL: *He that decreeth in his hart, not hauing neceſsitie, but hauing power ouer his owne will, &c.* So that this libertie to promiſe, or not to promiſe, is of the ſubſtance of a Vowe, and that if he liſt not to Vowe, he doeth not ſinne: which were verie falſe, if the acceptance of neceſſarie duetie were Vowes. For hee that refuſeth to accepte them, doeth ſinne: as if a man ſhould refuſe to performe any of Gods commandementes. Hence it followeth moſte manifeſtly, that the promiſe which we make to God in Baptiſme, of keeping Gods commandements, is no Vowe, if a Vowe be taken properly: becauſe it lyeth not in vs to refuſe it, without we will withall, refuſe the grace of Baptiſme, and remaine in the ſtate of damnation. And M. P. affirming it to be a Vowe; and often repeating it, doth not once confirme it with any ſhadow of proofe, but takes that for granted, which he knowes we do deny flatlie.

The ſecond poynt of our ſuppoſed conſent is, that Vowes were ſome part of Gods worſhip in MOSES Law, but are not ſo in the Goſpel, which we alſo denie, M. P. prooues his aſſertion thus. Vowes belonged to the ceremonies of MOSES Lawe, but all thoſe Ceremonies are aboliſhed, by Chriſts Paſsion.

ANSWERE.

That Vowes in themſelues were no part of the Ceremonies of MOSES Law, but true parts of the worſhip of God in all eſtates; aſwell in the ſtate of Nature and the Goſpel, as in MOSES Law: but this poynt M. P. handleth againe in the firſt poynt of our difference, where it ſhall be diſcuſſed. Thirdly hee ſaith, that ſpeciall Vowes may be made in the New law, to performe ſome bodily exerciſe for ſome good ende, as to faſt, to taske our ſelues to prayer, or ſtudie of holy Scripture, and ſuch like: but many rules muſt then be obſerued: that we Vowe an honeſt thing agreeable to Gods word: this we allowe. Secondly, that it be ſo made, that it may ſtand with Chriſtian libertie: that is, that it make not ſuch thinges neceſſarie in conſcience, which Chriſtian religion leaues at libertie: This rule of his is flat repugnant to the nature of a Vowe, & contrarie to himſelf. For he ſaith a little before; that a Chriſtian may Vowe Faſting, Prayer, almes-deedes. I then demaunde, hauing Vowed theſe things; is he not bounde to performe them? Yes, or elſe hee breakes his Vowe, with which God is highlie diſpleaſed. * *An vnfaithfull promiſe diſpleaſeth God*. Then is it
* Deut. 23
* Eccleſ. 50 manifeſt, that all Vowes do abridge vs of our libertie, and make that vnlawfull for vs, which before our Vowe was lawful: which is ſo euident of it ſelfe, that I maruaile where the mans wit and memorie was, when hee

wrote

wrote the contrarie.

His other rules, that a Vowe be made vvith good deliberation, & with consent of our Superiours; and not onely of things possible, but also of the better sorte, wee allovve, for they are taken out of our Doctors: See S. *Thom.* * * Quest. 88

Now to the poynts indifference.

FIrst, the Church of Rome (saith M.P.) teacheth, that in the New Testament, we are asmuch bound to make Vowes, as was the Church of the Iewes, we say no; Considering that the Ceremoniall Law is now abolished, and we haue onely two Ceremonies by commandement to be obserued for parts of Gods worship: Baptisme, and the Supper of the Lorde.

ANSWERE.

What, is not your Holie-day seruice (which you call diuine seruice) any part of Gods worship in your owne opinions? Can a publike assembly instituted to honor God by prayer and thanksgiuing? with externall ceremonie of time, place, apparrell, kneeling, standing and sitting, be no parte of Gods worship? In your irreligious Congregations, assembled together against CHRIST and his Catholike Church, be it so. But admitting as you do, your seruice to be good; it could not truely be denyed to be long vnto the worship of God. But to the matter of difference, you grow very careless in your reports of our doctrine: for we hold that neither in the Olde nor New law, any man is bounde to Vowe, but that it is and euer was a councell, and no commandement, neuertheless, a thing of great deuotion and perfection in both states, intrinsecallie belonging and much furthering the true worshippe of almightie God, which wee prooue in this sorte. In a Vowe are two thinges; the one is the good which is Vowed, called the naturall parte: as for example, Fasting, &c. The other, the promise it selfe made to God, which is the forme; the materiall parts doe belong vnto their seueral vertues: but this promise and performance of it be substantiall parts of Gods worship. For by promising of any good thing vnto God, we acknowledge & professe that God is the soueraigne goodnesse it selfe, and taketh great pleasure in all good purposes and determinations: therefore, to honour and worship him, wee make that good promise againe, In performing that good seruice of God, we testifie, that hee is most majesticall, reuerend, and dreadfull. And consequently, that all promises made to him, are to be accomplished most diligently, and without delay, wherein we honour and worship him, as contrarie wise they doe much dishonour him who breake with him, as if he were of no better account

account then to be so deluded. This thing in it selfe is so certaine and cleere, that he who denyes it, must needes either be ignorant in the nature of a Vowe, or not know wherein the true worship of God consisteth: for according vnto the holy Scriptures it selfe, all good deeds done to the glorie of God, be acts of the true worship of God. And S. ANNE *did *worship God, by fasting and prayer*: And * almes bestowed on Gods prisoners, is called *a sacrifice pleasing and acceptable to God*: And it is said, * *to be a pure religion before God, to visite Orphanes and widdowes*: If then all other vertuous duties done to the glorie of God, be parts of his true worship; much more Vowes, which by special promise dedicate a good deed to Gods honour: they then being of their own nature, special parts of his true worship of God: it followeth necessarie, that at all times they were and may be vsed to the true worship of God: that they were in practise before MOSES Law is euident, by that Vowe which IACOB made*, of setting vp a stone, which should be called the house of God, and of paying the tenthes of all his goodes. Out of which Vowe, wee also gather, that God holdeth for agreeable, any kinde of good seruice offred vnto him out of our owne deuotion: albeit he hath not commaunded it, for no such thing as IACOB there Vowed was commaunded him, but hee being well assured that it would bee well taken by God, which was offered of good will, to his greater honour, hee Vowed it, and is in holy Scripture commended for it.

* Luk. 1
* Phil. 4.
* Iac. 5.
* Gen. 28.

Againe, that when S. PAVL* seemeth to disalowe voluntarie worship, he must be vnderstood to speake either of irronious, or of friuolous and foolish things, promised to God, which do not properlie serue to the setting forth of his honour.

* Colos. 2.

Now that Vowes should bee frequented in the state of the Gospel, besides the euidence of S. PAVLS Vowe*, and diuerse other such like the Prophet ESAY did foretel, in these words:* *They shal worship him with sacrifice and gifts, and they shall Vowe Vowes vnto our Lord and performe them.* To which M. P. answereth, first, that by such ceremonial worship as then was in vse, the Prophet doth expresse the spiritual worship of the Newe Testament. This exposition is voluntarie and nothing proper: For what is more vilde and absurde, than (to declare that Christians shall make no Vowes) to say that they shall make Vowes, as though one contrarie were fit or would serue to expresse the other. This exposition beinḡ very vnmeete, M. P. adjoyneth a second, that in the New Testament, wee haue Vowes of Morall and Euangelicall duties, but such are not any parte of Gods worshippe: so that first you shall haue no Vowes at all: Secondlie, the winde being changed, you shall haue them, but as no parts of Gods

* Act. 18.
* Esa. 19. 18

Gods worſhip, as though Morrall and Euangelicall duties vndertaken and performed to Gods greater glorie be not the verie ſynewes aud ſubſtance of his ſeruice and worſhip.

Againe ſayth *M. P.* they alleadge for Euangelicall Vowes: * *Vow vnto God and paye it: M. P.* his aunſwere is, that this bindes the Iewes, hee would haue you vnderſtande not the Chriſtians. Wee ſaye; that it is no commaundement to either of them, but an exhortation, aſwell to the one as to the other. Firſt, becauſe good Vowes doe tende to the greater glorie of God in all ſtates: (as hath bene prooued before) Secondlie, for that the Prophet in the next verſe, yeelding the reaſon why wee muſt paye our Vowes, ſayeth, *That hee vnto whome wee haue Vowed is terrible vnto the Kings of the earth*; And therefore moſt likely that ſuch Vowes he ſpake of there, may be made of any ſort of men inhabiting the earth. * Pſal. 75

Thirdly, becauſe the auncient Fathers take it to extende vnto vs Chriſtians, as well as vnto the Iewes; let one Sainɛte AVGVSTINE ſerue in his Comentarie vppon this Pſalme 75. *Becauſe wee haue handled thoſe thinges* (ſayeth hee) *peraduenture thou who waſt willing before, but nowe wilt not Vowe: but marke what the Pſalme ſaide vnto thee:* It ſayeth not, *Doe not Vowe, but Vowe and paye it: wilt thou not Vowe? Therefore wouldeſt haue Vowed, but not haue fulfilled it, naye rather doe both: Let the one bee of thine owne promiſe, the other ſhall be performed by the helpe of God:* Hee then tooke theſe wordes to belong vnto his Auditours who were no Iewes.

In the ſame place, hee doth highlie commende Chriſtians for Vowing, ſome Chaſtitie, ſome Hoſpitalitie, ſome Pouertie: But becauſe contraries being ſet together, each doe more liuelie appeare in his kinde: Let vs with this Expoſition, compare *M. Perk.* his Comentarie vppon this place: who ſayeth, that the Prophet ſpeaketh of Vowes, of Prayer and thankeſgiuing: For ſo (ſayth *M. Perk.*) doeth hee expounde himſelfe, * *My Vowes are vpon mee, I will offer prayſes vnto GOD*: Well aymed I warrant you; The Pſalme fiftie ſixe, written firſt, is the Expoſition of the Pſalme ſeauentie fiue, which was conceited and vttered after: Againe, in the Pſalme ſeauentie fiue, DAVID ſpeaketh to others: in the other hee ſpeaketh of himſelfe: Thirdly, the Prophets words in Pſalme fiftie ſixe, confirme rather that which he taught before, that all conſiderate Vowes are prayſes and parts of Gods worſhippe, or as the wordes doe more literallie ſounde, becauſe his Vowes, that is, his prayers and deſires were by God accompliſhed, therefore hee would prayſe and thanke him. * Pſal. 56. 12.

Let

Let vs now come vnto the ſecond poynt, wherein wee diſſent: They (ſaith M. P.) hold Vowes made of things not commanded, as of Faſting, Prayer, &c. to be parts of Gods worſhip; and that they tende vnto a ſtate of perfection. We ſay flatly no; holding that lawfull Vowes be ſtayes and props of Gods worſhip, but not the worſhip it ſelfe: this is long ſince confuted. But here M. P. ſetteth vp a rotten prop or two, to vp-hold his ruinous buylding, ſaying, S. PAVL ſayth plainely, * *Bodely exerciſe profiteth litle, but godlines profiteth much.* Where are you good Sir? We treat here of Vowes, which are formallie actions of the minde: what do you now about bodely exerciſes? Vowes ars principall parts of that godlines, which is ſo profitable. And if by bodily exerciſe, Faſting, and other corporall paine or labour be vnderſtood, then we ſay, that ſuch things of themſelues would profite litle; but our being directed to the chaſtiſing of the rebellious fleſh, to the end we may leſſe offend, & better ſerue God, then they may much profite vs. But let vs here M. P. his ſecond reaſon againſt ſuch Vowes. Gods kingdome ſtandeth not in outward things, and therefore his worſhip ſtandeth not in outward things.

* 1. Tim. 4

ANSWERE.

Gods kingdome in it ſelfe ſtandeth not in outward things, and as it is in vs alſo, it doth conſiſt chiefely in inward worſhippe, by faith, hope, charitie, and religion, in whoſe kingdome Vowes hold a honorable ranke: but a great part of this worſhip among vs, dependes of outward things; for be not the two onely parts of Gods worſhip amonge Proteſtants (as M. P. ſayeth in this queſtion) *Baptiſme* and our *Lords Supper*, both which partly conſiſt in outwardly, both ſpeaking and doing. And is not faith (which is the roote of all Chriſtian Religion) gotten by outwarde preaching and hearing? But it would wearie a willing man to trayle after all M. P. his impertinent errors: Let vs then at length come vnto the principall poynt in controuerſie. Catholikes (ſaith he) maintaine ſuch Vowes to be made as are not agreeable to the rules afore-named. The firſt is, that of Continencie, whereby a man promiſeth to God to keepe chaſtity in a ſingle life, that is, out of the ſtate of Wedlocke. This kinde of Vowe, is flat againſt the word of God, as he ſayeth, which he prooueth firſt out of S. PAVL, *If they can not containe, then let them Marrie*: True, if they haue not Vowed Chaſtitie before, as the common Chriſtians of Corinth, (to whom S. PAVL there ſpeaketh) had not. For ſuch, if they can not liue otherwiſe chaſtelie, it is better they marrie then be burned, that is, defiled with incontinencie. But to them who had Vowed chaſtitie before, S. PAVL, writeth in an other ſtile, *That if they but deſire to marrie, they incurre damnation,* * *becauſe*

* 1. Cor. 7.

* 1. Tim. 5

they

they haue made frustrate and broken their former faith and promise made vnto God of their chastetie: So that this first text is a Furlong wide at the least from the marke.

The second is much like:* *It is a doctrine of diuels, to forbid to marrie:* truth, if one should hold mariage in it selfe to be wicked, & therefore condemne it in all sorts of persons, as *Mountanus*, & the Manichees did. But we haue a more reuerende opinion of marriage, than the Protestants themselues. For we with the Apostle * hold it to be a great Sacrament: they, that it is a morall contract onely. Notwithstanding, we maintaine, that such persons, who being of ripe yeeres, haue aduisedly Vowed chastitie, may not marrie; not because marriage is not honorable, but for that they haue solemnlie promised to God the contrarie: which we also hold to be better, than if he had married. And so to vse S. AVGVSTINES words, *He forbiddeth to marrie, who sayeth it to be euill, but not he who before this good thing, preferreth a better.* And a little after, *you see* (saith he) *that there is great difference betweene perswasion to Virginitie, by preferring the greater good before the lesser, and forbidding to marrie, by accusing lying together for issue.* The first is, the doctrine of the Apostles, which we teach, the latter only of deuils*.

* 1. Tim. 4.

* Ephes. 5.

Lib 3. cont. Faust. Manich. cap. 6.

M. P. His third and last text is, * *Marriage is honorable among all, and the bed vndefiled.* The strength of this place lyeth a double corruption of the text: For this verbe (*is*) is not in the text, nor cannot be the course of the Apostles speech, requiring a verbe of the Imperatiue Moode, as both the sentences before and after do conuince.

* Heb. 13. 4

Againe, if you will haue the Apostle saye, that Marriage is honorable among all men; wee must also needes take him to say, that the bedde is also vndefiled among all, which was not true. Also, that their conuersation was without couetousnesse, &c. For there is no reason why this word (*is*) should be ioyned with the one more than with the other. And nothing but passion doth cause them to make the middle sentence an affirmatiue, when they turne both the other into exhortations.

The second corruption is in these words (*among all*) when they should translate (*in all*) and the adjectiue: being put without a substantiue, must in true construction haue this worde (*things*) joyned with it, and not (*men*,) wherefore the text being sincerelie put into English, it would carrie no colour of their error: For the Apostles saying is: *Let Marriage be honorable in all things, and the bed vndefiled*: Here is no willing of anie man to marrie, but onely a commandement to them that be marryed to liue honestlie in marriage, to keepe (as he else where sayeth) their vessels in sanctifycation, and not in dishonour, and then shall their marriage bee honorable in all things, that is, in all poynts appertaining to Matrimony:

ἐν πᾶσι

So

So that now you see that *M. P.* is not able to bring any one place out of Scripture to disproue the Vowe of chastitie; the Scripture being so barren for him, he shall belike recompence it with the abundant testimonie of antiquitie, in fauour of his cause: but oh vnhappie chance, he hath cleane forgotten in this question the recorde of the auncient Church: What was there not one Father? who with some one broken fragment of a sentence or other, would releeue you in this your combat against the Vowe of Chastitie? I will helpe you to one, but I feare me, you will scarse thanke me for my paines: It is such a one, as is neither holy nor father, but the auncient Christian Epicure IOVINIAN, who as S. AVGVSTINE hath recorded: * and S. IEROM* did hold that Virginitie of professed persons, men and women was no better then the continencie of the married. So that many professed Virgins beleeuing him did marrie, yet himselfe did not marrie, as Fryer *Luther* did; not because hee thought chastitie should be rewarded in the life to come, with a greater crowne of glorie; but because it was fit for the present necessitie, to auoyde the troubles of marriage; see just the verie opinion of *M. P.* and our Protestants. But this heresie saith S. AVGVSTINE in the same place, was quickly suppressed and extinguished; it was not able to deceiue any one of the Priestes: And in an other place ` thus he speaketh of IOVINIAN: *Holy Church most faithfully and valiantly resisted this monster*: So that no maruaile, if that *M. P.* could finde small relefe in antiquitie for this his assertion, which the best of them esteemed no better than a monstrous sacrilegious heresie. But *M. P.* hath an argument that shall neuertheless demonstrate the Vowe of perpetuall chastitie to be intollerable. For (sayth he) this Vowe is not in the power of him that Voweth: for, continencie is the gifte of God, who giueth it not vnto all, but vnto whom he will, when he will, and as long as he will: And if wee obiect that by prayer and fasting, the gift of continencie may be obtained of God: he aunswereth that it cannot, because it is not necessarie to saluation: We replie, that it is necessarie for all them that haue Vowed chastitie: And be it so, that God giueth it not vnto all, yet doth he certainely giue it to some, for otherwise they cannot keepe their Vowes, but to the dishonour of God, and to their owne damnation should breake them.

And wee onely teach, that some such who haue Vowed chastitie, could keepe it, so that the argument is verie childish and too too weake to lead any wise man away from the holy and auncient Doctrine of the Church. But to the further confirmation of this poynt, let vs heare what the holy Fathers teach touching the possibilitie of this Vowe.

TERTVLLIAN neere the ende, expounding these wordes *: *Hee*

*Heref. 82 ad Quod vult.

* Lib. 1. cont. Ioui.

* Lib. 2. retract 22.

* Lib. de monog.

thee

that can take, let him take. * *Chooſe* (ſayeth hee) *that which is good* * Mat: 19.
if thou ſaye thou canſt not, it is becauſe thou wilt not, for that thou mightest if thou wouldeſt, he doth declare who hath left both to thy choyſe.

ORIGEN vpon the ſame place, * *Hee that will take this worde that* * Mat: 19.
is ſet downe of chaſtitie, let him praye for it, beleeuing him that ſaide, aske and it ſhall bee giuen you, and hee ſhall receiue it; which doeth plainelie confute *Maiſt. Perk.* Who ſayeth, that although wee aske neuer ſo much, wee can not obtayne this gift: with ORIGEN agreeth Sainct IEROM vpon the ſame place, who ſayeth, *It is giuen vnto them vvho haue requeſted it: who haue deſired it, and trauayled that they might receiue it.*

The ſame Song chanteth GREGORIE NAZIANZ. which is of three kindes of Eunuchs. * * Orat. 31.

Saint CHRYSOSTOME ſayeth, it is poſsible to all them who make choyſe of it: and further addeth, that our Sauiour CHRIST himſelfe doeth prooue it there after this ſorte: *Thinke with thy ſelfe if thou haddeſt bene by nature an Eunuch, or by the malice of men made one, what wouldeſt thou then haue done, when thou ſhouldeſt both haue bene depriued of that pleaſure, and yet not haue had any recompence for thy paine. Therefore thanke GOD, becauſe thou ſhalt haue a great rewarde, and a glyttering Crowne, if thou liue ſo as they muſt doe vvithout any revvarde: yet* (ſayeth hee) *thou mayeſt doe it more eaſelie, ſafelie, and pleaſantlie, both, becauſe thou art fortifyed with hope of recompence, and alſo comforted with a vertuous conſcience.*

Wee will wrappe vp this poynte with Saint AVGVSTINE, who directlie confuteth *M. Perk.* by many reaſons and examples: *Lib. 2. De adulterinis coning. cap. 12. Et de bono viduit. cap. 20.*

And vpon the Pſalme, an hundreth thirtie ſeauen, he yeeldeth an other reaſon, why God will more reallie aſsiſt them, ſaying: *Hee that exhorteth thee to Vowe, vvill helpe thee to fulfill it.* All which heauenly Doctrine, becauſe it is ſpirituallie judged, (as the Apoſtle ſpeaketh) the Carnall man cannot vnderſtande: And therefore *M. P.* being perſwaded that few can liue chaſtly except they marrie, avoucheth that this Vowe, doeth bring foorth innumerable abhominations in the Worlde: Not the hundreth parte, ſo manie as the fleſhlie Heretikes imagine, and out of flying and lying tales reporte and bruite abroade: Naie, I dare affirme, that let the authenticall Recordes of our Realme bee well peruſed, and you ſhall finde more lewde filthie Lecherie, to haue bene practiſed by Miniſters and their Wiues this laſt age, than was in a thouſand yeare before, by all the Catholike Prieſtes and Religious perſons of the Land.

This

This may ſerue for a reproofe of al that M. P. obiecteth againſt the Vowe of chaſtity: afterward, the man would ſomwhat reaſon the matter by ſhewing howe hee condemneth not chaſtitie: yet ſayeth, that Marriage is better than it, in two reſpects, If IOVINIAN was reputed by the learnedſt an holieſt Fathers (a Chriſtian Epicure and a Monſter) becauſe he durſt make marriage equall with Virginitie: What ſhall this man be who ſayeth it is better? His reaſons are ſo childiſh, that by the like you may prooue, durt to be better then gold: wherefore I will not ſtand vpon them.

He neuertheleſſe afterwarde concludeth, that one may purpoſe conſtantly with himſelfe to leade a ſingle life, but ſo as he may change vpon occaſion, and this to be a councell of expedience, but not of perfection.

Laſtly, that if any hauing the gifte of continencie, doe Vowe, and afterwarde Marrie (the gift remayning) they haue ſinned, which is flat againſt his owne ſecond rule, which prohibites vs to leeſe our libertie, and to make any thing vnlawfull in conſcience, which Chriſtian religion leaueth at libertie.

Now libertie ſuppoſeth M. P. his default, who was accuſtomed to rehearſe, although many times vntowardly, yet lightly alwaies ſome reaſons for the Catholike partie; which in this queſtion he hath whollie omitted. I wil briefely prooue by an argument or two, that it is both lawful & verie commendable for men and women of ripe yeeres; and conſideration hauing wel tryed their own aptneſſe, to Vow virginitie; if by good inſpirations, they be thereunto inwardly called. My firſt reaſon is this, that which is more pleaſant and grateful vnto God, may verie well be Vowed to him. but Virginitie is more acceptable to God than Marriage. The firſt propoſition is manifeſt, and hath no other exception againſt it, but that which before is confuted, to wit, if we be able to performe it. The ſecond is denyed by them, which we prooue in expreſſe tearmes out of S. PAVL

* 1. Cor. 7. * *He that ioyneth his Virgin doth well, but he that ioyneth her not, doth better:*

* Eſa. 56. and againe of Widdowes: * *They ſhall be more happie by S.* PAVLS *iudgement, if they remaine vnmarried*: This may be confirmed out of ESAY, *Where God promiſeth the Eunuch that holdeth greatly of the thing that pleaſeth him, that he will giue him in his houſhold, and within his walles a better heritage and name, than if they had bene called ſonnes and daughters. I will* (ſaith God) *giue them an euerlaſting name.* And alſo, out of the booke of Wiſdome, * *Bleſſed is the Eunuch which hath wrought no vnrighteouſneſſe. &c. For vnto him ſhall be giuen the ſpeciall gift of faith, and the moſt acceptable portion in our Lords Temple, for glorious is the fruit of God*: Which is alſo plainely taught in the Reuelations, * Where it is ſaid, that *no man could ſing that ſong but* 144000, and the cauſe is ſet downe, *Theſe be they which*

* Cap. 3.

* Reuelat. 14.

haue

haue not bene defiled with women, for they are Virgins. To these latter places, *M. P.* answereth *pag.* 241. that to the Eunuch is promised a greater reward; but, not because of his chastitie, but because he keepeth the Lords Saboth and couenant. But this is saide vnaduisedlie; for to all others that keepe Gods commandements, shall be giuen a heauenly reward: but why shall they haue a better heritage, and more acceptable portion than others, but because of their speciall prerogatiue of chastitie.

M. P. then answereth otherwise here; that the single life is better and more happie, because it is freer from common cares of this life, and yeeldeth vs more bodelie ease and libertie to serue God. But 1200. yeares agoe S. AVGVSTINE of set purpose confuted this error in sundrie places of his learned workes, speciallie in his Treatise, *De virginitie*, in these chapters, 13. 23. 24. 25. Where he accounteth him no Christian that doeth contradict, CHRIST promising the kingdome of heauen to Eunuchs.* * Mat 19

And in the 25. Chapter more vehemently exclayming: *O impious blindnesse, why doest thou cauill and seeke shifts? why doest thou promise temporal commoditie onely to the chaste and contynent: when God sayth*, I will giue them an euerlasting name: And if thou wouldest perhaps take this euerlasting, for a thing of long continuance: I adde, inculcate, and often repeale, that it shall neuer haue end. What wouldest thou more? This eternall name, whatsoeuer it be, signifyeth a certaine peculiar and excellent glorie, which shall not be common to many, albeit they be placed in the same kingdome, &c.* * Esai 16.

Which in the 29. Chapter he confirmeth out of that place of the Apocalips, cited aboue in these wordes: *The rest of the faithfull shall see you, and not enuie your estate, but ioye in it, and so be partaker of that in you which they haue not in themselues: For the new song which is proper vnto you they cannot sing, but shall heare it, and bee delighted with your so excellent a blessednesse: but you, because you shal both sing and heare it, shall more happilie reioyce and raigne more pleasantly.* Which may be also confirmed out of the Apostles in the same place: where he assureth that the single life is better for the seruice of God, saying; that a woman vnmarried and a Virgin, thinke of the things which belong vnto our Lord; how she may please God, and be holy both in body and spirite. And our blessed Sauiour teacheth,* That some become Eunuches for the kingdome of heauen: which, to bee taken there properlie for the reward in heauen. Saint AVGVSTINE, (with the rest of the Fathers) teacheth: * *What could be spoken more truely or more perspicuouslie?* CHRIST sayth, *The trueth sayeth the Wisdome of God affirmeth them to geld themselues for the kingdome of heauen, who doe of a godlie determination refrayne from marriage: And contrarilie, humane vanitie doth contende by impious temerity that they who do so, do it to auoyde the necessarie troubles of Matrimonie, and that in the* * Mat. 19

* De virginit. cap. 23.

kingdome of heauen, they shall haue no more than other men. Secondly, al the Protestants doctrine for marriage, and against Vowes, is notably confuted by S. PAVL, * where he sayeth: That *there were then certaine Widdowes, who when they waxed wanton against* CHRIST, *would marrie, hauing damnation* (sayeth hee) *because they made voyde and cast awaie their first faith*: which was as Saint AVGVSTINE * and the reste of the Fathers expounde it, they had Vowed continencie, but would not performe it.

* 1 Tim. 5

* De sanct. virg. ca. 23.

Now these young Widdowes (if the Protestants doctrine were true) not hauing the gift of continencie, did verie well to marrie, and were in no sorte bounde to keepe their Vowes, which was not in their power: But the Apostle doeth not acquit them of their Vowe, but teacheth that they were bounde to keepe it; in that hee pronounceth damnation to them if they marrie.

Thirdlie, the example of our heauenly Sauiour, who would neuer marrie: and of the blessed Virgin S. MARY, who * Vowed perpetuall virginity. And of the glorious Apostles, as who S. IEROM witnesseth, * were in parte Virgins; and all after their following of Christ, abstayned from the compaine of their Wiues. And of the beste Christians in the purest antiquitie, who as IVSTINIVS, one of the auncienteste Greeke authors among Christians: And TERTVLLIAN his peere among the Latines, do testifie, * did liue perpetuall Virgins.

* Aug cap. 44 de uirg. Bed. 1. Luc
* Cle Alex lib. 3. Ilom Lib. 1. cont Iouin.
In apol. 2. ad Aut.
Tertul. ap. 2. cap. 9

Out of these examples, wee frame this Argument.

Our Captaines and ring-leaders, who knew well which was the beste way; and whose examples wee are to followe as neere as wee can, Vowing Virginitie: wee must needes esteeme that state for more perfect, specialle, when as the single man careth onely how to please God, that to be holie in bodie and minde (as the Apostle writes) when as the married are choked with cares of this worlde. And vnlesse a man had made a league with hell, or were as blinde as a Beetle, howe can hee euer perswade himselfe, that to wallow in fleshlie pleasure and satisfying of the beastly appetites, is as grateful to God, as to conquere and subdue them by Fasting and Prayer.

1. Cor. 7

Finally, if S. PAVL giue counsell to the married, to conteyne during the time of Prayer * Priestes and religious (that must alwaies be in a readinesse to minister the Sacraments, and to thinke vpon such things as belong vnto our Lord) are therefore vpon a great consideration bounde to perpetuall chastitie.

We will close vp this poynt with some sentences taken out of the auncient Fathers, in prayse of Virginitie, which *M. P.* in all this question vouch-

vouchsafeth scarce once to name, as though Virgins and Virginitie were no Englisſh wordes, or not as playne as continencie.

S. CIPRIAN, *De habitu Virginum*: Intitleth Virgins to be the moſt noble and glorious parſon of Chriſts flocke: and addeth, that they ſhall receiue of God the higheſt rewarde and greateſt recompence.

S. CHRYSOSTOME * ſyteth, Virginitie to be the top of perfection, and the higheſt typ of vertue.

* Lib. 3. cont. vitup. vit. neceſſ.

And ATHANASIVS, *De virginitate*; in the ende burſteth out into theſe words: O virginitie, a treaſure that waſteth not, a garland that wythereth not; the Temple of God, the Palace of the Holy Ghoſt, a pretious ſtone, whoſe price is vnknowen to the vulgar, the joye of the Prophets, the glorie of the Apoſtles, the life of Angels, the Crowne of Saints.

S. AMBROSE *Lib. 1. de Virginibus paulo poſt init.* Virginitie is a principall vertue, and not therefore commendable that it is found in Marters, but becauſe it maketh Marters: Who can with humaine wit comprehend it which nature doeth not holde within her Lawes, it hath fetched out of Heauen that it might imitate on Earth: neither vnfitly hath it ſought a manner of life in heauen, which hath founde a ſpouſe for her in heauen.

This ſurmounting the clouds, the ſtarres and Angels hath found the word of God in the boſome of his Father; &c. See who liſt to read more to this purpoſe the reſt of the Fathers in their workes of Virginitie; of which moſt of them haue written. And S. IEROM, who is behinde none of the reſt in his bookes againſt *Iouinian* and *Heluidius*, all which doe moſt diligently exhort to Vowe Virginitie; doe teach how to keepe it, and moſt vehemently inveigh againſt all them that doe breake it. And if any bee ſo madde as to credite rather our fleſhlie miniſters, than all that honorable and holy ſenate of the auncient Fathers, he deſerueth to liue and dye in perpetuall darkneſſe.

In this matter I haue ſtayed ſome-what longer, becauſe our carnall teachers, with the lewde example of their diſſolute Diſciples, haue corrupted our age with fleſhlie and beaſtlie libertie: In the other poynts, I will recompence it with breuitie.

Concerning the Vowe of pouertie and monaſticall life, in which, as *M. Perk.* acknowledgeth, men beſtowe all they haue vppon the poore, and giue themſelues to Prayer and Faſting: yet hee is not aſhamed to avouch that this Vowe is againſt the will of GOD, and aſſureth to prooue it: *Actes cap. 20. verſ. 35. It is a more bleſſed thing to giue, than to receiue.*

ANSWERE.

As the verie propoſition (that it is diſpleaſing to God to cut off all cares of the worlde, and to be-take our ſelues whollie to his holie ſeruice and contemplation of heauenlie matters) is in it ſelfe profaine and vngodlie, ſo the proofe thereof is devoyde of naturall witte and ſenſe. Marke the Argument: It is againſt Gods will to giue awaie all, becauſe it is more bleſſed to giue, than to receiue: Why, if it bee a more bleſſed thing to giue; than they pleaſe God better that giue. So that this his proofe, improoues flatlie his owne aſſertion: But the dreamer meanes perhaps, that if you giue all at once, you ſhall not be able to giue afterwarde, but rather ſtand in need to receiue.

REPLY.

But no ſuch humaine prudence can bee drawen out of that ſentence, which encourageth rather to giue for the preſent, then to prouide for hereafter.

The true meaning of the place, is to exhorte Chriſtians to labour and trauaile, at vacant times to get their owne liuing, and to prouide ſomething alſo to beſtow vpon them who ſtand in need rather then to be idle, and to ſtande in neede of almes, as S. PAVL himſelfe did: which they did beſte performe, who had ſolde all they had and diſtributed it to the poore, as the example of PAVL himſelfe, and the firſte Chriſtians doeth ſufficiently declare, who ſolde all, and layde the pryce at the Apoſtles feete.*

* Act. 4.

The next place is, * *Giue me neither riches nor pouertie.*

* Pro. 1.

ANSWER.

The Prayer is good, and fitteth the perſons of honeſt men, who liue in the worlde, and was of ſome perfection too, in the ſtate of Moſes Lawe, in which it was made, as diſſwading from couetouſneſſe of great riches, but it commeth too ſhorte of the perfection of the Goſpell, wherein we are counſelled to eſteeme as doing all worldly riches.

M. P. His thirde reaſon is taken out of *Deut.* 28. 22. where pouertie is numbred among the curſes of the Lawe, none of which are to bee Vowed.

AN-

ANSWERE.

It is one thing to be punished with pouertie, for transgressing of Gods Law, and an other (I trowe) for the loue of God to giue awaie all we haue to the poore: The former was a curse in the Lawe of MOSES, the latter is a blessing, and the first blessing in the Gospell: * *Blessed are the poore, for theirs is the kingdome of heauen*: Which sentence, albeit it may be applyed verie-well vnto humilitie, yet more literallie signifyeth voluntarie pouertie, as by the sentence opposed against it is manifest: * *Woe bee to you rich men, &c.* * Luc. 6. * Vers 24

Thus *M. P.* his textes of Scripture against pouertie fayling him, hee fetcheth about an other way, saying, that it is a rule of the Holie Ghost: *He that will not labour* (namely, in some speciall and warrantable calling) *must not eate**. * Thes. 2

ANSWERE.

I allowe both the text and the glosse, and finde nothing there against Religious persons, whose calling is speciall perfect, and therefore best warrantable; not so (sayeth he) because they giue themselues to prayer and fasting: What a profaine stupiditie is this? Is not a life giuen to prayer and fasting agreeable to the will of God, and Lawes of his Church? albeit many religious men do ouer and besides verie great seruices to Gods Church, in Preaching, teaching, and writing of most learned bookes. But suppose they did nothing else but fast and pray, did they not very wel deserue their sustenance? yes much better than they which trauaile all the yeare about the prouiding of it: For in vayne do men labour, if God blesse not their worke, with seasonable weather, which hee doeth rather at the Prayer and instance of such good innocent soules, that are to be fed with it, than for the Plough-mans owne labours sake. And if by their Fasting, Watching, and such like afflictions of their bodies, they do partly satisfie for our superfluous pampering of the flesh, and teacheth vs by their good example to bridle and correct it: doe they not deserue at our hands bodelie sustenance? And who better performes all dueties of the second Table than they, being most obedient to all their Superiours, and not hurting their neighbour in life, persons, or any maner of their goodes? And so in their seuerall callings offend no honest men, and do much good both vnto the Church and common wealth.

After all this waste-winde, *M. P.* confesseth, that a man may vpon a speciall calling, sell all his goodes, as the Apostles did. What then (good Sir) shall become of your former arguments? May one then Vowe a curse

of the Law, and leaue of prayer, neither pouertie nor riches, and say that it is not a blesseder thing to giue, then to receiue.

All these arguments which were whilom of great force, must now bee nothing worth: because it pleaseth *M. P.* the winde now sits in an other corner, such weather-cockes surely are to be much respected.

He sayeth further; in time of persecution, a man may also leaue all: he should rather haue said, he must leaue all, or else loose all; for the persecutor wil not spare him. Lastlie, he doth not condemne old ancient Monks, who liued by the sweate of their browes, and were married, manie of them, as he sayeth, but his authors cited, sayeth not so, neither shall hee be able to cite one auncient allowed and approoued writer, who sayeth that the auncient Monkes liued with their wiues, if perhaps they had bene married before. But no maruaile if fleshlie ministers thinke it no life without their fleshlie mates. As for labouring at vacant times, it was alwaies, and is to this daye in practise among many religions. If other do in good studies, writing or teaching, imploy that time of labour, no doubt but they do farre better.

In defence of the Catholike partie, *M. P.* hath not a worde, wherefore I will briefely supplie his want and prooue it to be very gratefull to God to sell all, and giue it to the poore.

I omit the example of our B. Sauiour, (who would not haue any poore cottage of his owne, so much as to rest his head in, but would wholly liue of almes) and come vnto his heauenly doctrine.* Hee teacheth a young man whom he loued, in flat wordes, *That if he would be perfect, hee should go and sell al he had, and giue it to the poore, and come and follow him, and then should haue a treasure in heauen.* These words are so expresse and euident, that there can be but one way to shift from them, which *M. P.* flyeth vnto *Pag.* 244. to witt, that these wordes were onely meant vnto that yong man, and not to be applyed vnto any others, no more than those wordes to ABRAHAM of sacrificing his sonne ISAAC. But this seely shift of our poore Protestants is confuted, manifestly in the same chapter of Sainte MATTHEVV, where a little after S. PETER sayeth. *Lord, behold we haue left all things, and haue followed thee, what rewarde shall we therefore haue:* We haue done (as S. HIEROM expoundeth it, and the verie sequele of the text doth plainely require) that which thou commaundest in the wordes before, to that yong man, What answere made our Sauiour? That his commandement was onely meant vnto that young man, and that they had done foolishlie in so doing, nothing lesse, but promiseth that they shall therefore sit with him in twelue seates, iudging the twelue tribes of Israel. And that who-so-euer would forsake Father, Mother, Lands,

*Mat 19

Landes, goodes, &c. for his ſake, ſhould receiue an hundreth fold, and poſſeſſe life euerlaſting. Can any thing be more plaine out of the word of God it ſelfe, than that, not this or that man, but whoſoeuer ſhall forſake all for Chriſt, doeth verie bleſſedlie. And if neede were, I could cite moſt of the auncient Fathers, teaching thoſe wordes of Chriſt, *Goe and ſell all*, to be an heauenly counſell giuen generallie vnto all. S. ANTONY tooke them ſpoken to him, *In vita eius apud Athanaſ.* S. AVGVSTINE to him. *ad Hilarium* *: to omit latter Religious men, I will onely cite S. HIEROM who doeth briefely both declare our Catholike doctrine, and ſhewes alſo who was the Author of the Proteſtants opinion, * ſaying thus: *To that which thou affirmeſt, that they doe better, who vſe their goods, and do by little and litle diſtribute to the poore, the profites of their poſſeſsions, then others who ſelling them, giue all at once, not I, but our Lord ſhall anſwere: If thou wilt bee perfect, goe and ſell all thou haſt and giue it to the poore.* CHRIST *ſpeaketh to him that will be perfect* (not to the young man onely) *who with the Apoſtles, forſooke both father ſhippe and nettes*: That which thou VIGILANTIVS commendeſt, obtayneth *the ſecond and third degree: ſo that the firſt* (which is to ſell all at once) *bee preferred before the ſeconde and thirde*: Which is, to giue by little and little, the fruite of our reuenues to the poore.

* Epiſt. 89.

* Lib. cont. vigilant.

I might confirme this former argument, with the example of the foreſaide beſt Chriſtians, * who hauing poſſeſsions and landes, ſolde all and brought the price of them, and layde it at the Apoſtles feete: and more yet enforce it by the fact of ANANIAS and SAPHIRA, his wife, who hauing ſold all theirs, preſented but part of the money vnto the Apoſtles, and reſerued the reſt vnto them ſelues. Be-like they were of *M. P.* his minde, that it is better to giue then to receiue, and therefore kept part to that purpoſe; but they therefore were both puniſhed with preſent death: Which prooueth invincibly, both how laudable it is to ſell all, and howe dangerous to halte in ſuch holy workes.

* Act 4.

But to auoyde prolixitie, I doe but poynt at the places: And that ANANIAS; as the reſt had promiſed this to God (which is a Vowe) it appeareth in the text, where it is ſaide, that hee lyed not vnto men, but vnto God, in not performing his promiſe.

And here we deduce verie cleerelie, that ſuch a Vowe is much pleaſing vnto God thus: That which is commended by our Sauiours owne both example and doctrine, and was practized by the Apoſtles and moſt holy Chriſtians, that may be Vowed very laudablie: but to ſell all and giue it to the poore is ſuch.

Nowe one worde of obedience before wee ende this queſtion. This

Vowe ſayeth *M. P.* is againſt Chriſtian libertie, whereby we haue granted vs a free vſe of all things indifferent, and therefore to bee bounde to certaine meates and apparrell is intollerable: but this reaſon hath bene reprooued alreadie:* he addeth, *ſtand faſt in the libertie where in Chriſt hath made you free:* Doeth your breath or heart fayle you Sir, that you ſtop thus in the middeſt of a ſentence, the reſt belike diſcouereth the fraud of it: *And wrap not your ſelues againe in the yoke of bondage*, to wit, bynde not yor ſelues to the obſeruation of MOSES Law, as yee ſhall doe if ye be Circumciſed. All this is good; but doeth it followe hereof, that in the Law of grace, wee ſhould not obey our ſuperiours, nor obſerue ſuch good orders as Holie Church hath approoued nothing leſſe: but happie is that neceſsitie as S. AVGVSTINE witneſſeth, which holdeth vs cloſe to thoſe things which be better to doe, than to leaue vndone, otherwiſe our weakneſſe would quickly ſhrinke backe. And againe, if Chriſts ſufferings, without his obedience (as *M. P.* himſelfe teſtifyeth, *Pag.* 61.) had not bene avayleable for our juſtifycation: No doubt, but thoſe workes which are garniſhed with the vertue of obedience, are more acceptable in Gods ſight.

* Gal. 5. 10

Finally *M. P.* ſayeth, that we magnifie theſe three Vowes of Chaſtitie, pouertie, and obedience: And good reaſon haue wee ſo to do, as hath bene ſhewed: but ſayeth he, for the Vowe of Baptiſme, we hath made no ſuch account of it, as they do; which is not ſo: We holde indeed that the couenant which we make in Baptiſme, is no Vow, but a full and aſſured promiſe to beleeue in God, to renounce the deuill and all his workes, and to keepe all Gods commandements, which we keepe or do our beſt indenour to keepe; at leaſt wee teach not as the Proteſtants doe, that they are impoſsible to be kept, for that is enough to diſcourage any man from endeuouring to keepe them. And as touching the Vowe which he ſaith wee made in our Creation, we remember nothing of it, nor neuer heard ſpeake of it by any good author, not that we make, or meane we any Vowes when we receiue the B. Sacrament. Theſe be but nouelties of words, and the rauening of ſome decayed wits.

FIRST, OF IMAGES.

M. PERK. pag. 170.

OVR CONSENTS.

WEE Acknowledge the ciuill vſe of Images, as freelie and truelie as the Church of Rome doeth. By ciuill vſe, I vnderſtande that which is made of them in the common ſocietie of men, out of the appoynted places of the ſolemne worſhippe of GOD: And this to bee lawfull appeareth, becauſe the arts of paynting and grauing are the Ordinances of GOD, and to be skilfull in them is the gift of GOD, as the example of BEZALEEL and AHOLIAB declare. * This vſe of Images may be in ſundrie things. Firſt in adorning and ſetting forth of buyldings; to the Lord commaunded his Temple to bee adorned with Images of Palme-trees and Pomegranates; of Buls, Cherubs, and ſuch like. Secondly, they ſerue for diſtinction of coynes. Thirdly, Images ſerue to keepe in memorie friends departed whom wee reuerence, and therefore in the dayes after the Apoſtles, Chriſtians vſed priuatelie to keepe the Pictures of their friendes departed; which afterwarde (ſayeth he) by abuſe came to be ſet in Churches and worſhipped, of which hereafter. * Exod. 35.

Second concluſion: We hold the Hiſtoricall vſe of Images to bee good and lawfull: that is, to repreſent to the eye the actes of Hiſtories, whether they be humaine or diuine; and thus wee thinke that the hiſtories of the Bible may be paynted in priuate places.

Third concluſion: In one caſe it is lawfull to make an Image, to teſtifie the preſence or effects of the majeſtie of God; namely, when God himſelfe

ſelfe commandes it: ſo was the brazen Serpent made to repreſent Chriſt crucifyed * and the Cherubs ouer the Mercie ſeate, to repreſent the Maieſtie of God, when the Angels adore: And therefore it is ſaide: *Thou ſhalt not make to thy ſelfe* (that is vpon thine owne head) *any grauen Image*: This by the way is a verie wilfull peruerting of thoſe wordes (*to thy ſelfe*) which cannot ſignifie, but, to thine owne vſe, that is, to adore them, as is plainely declared in the text following.

* Ioh. 3.

The fourth concluſion: The right Images of the New Teſtament are the doctrine and Preaching of the Goſpell, wherein Chriſt and his benefites are liuely repreſented vnto vs: but theſe be metaphoricall Pictures, not belonging to this purpoſe: for it is one thing to deſcribe in words, an other to expreſſe in liuely colours, and liueaments

Theſe concluſions conteyne, as *M. P.* affirmeth, the doctrine of the Church of England; which I would beleeue, if I did not ſee the Magiſtrates publikelie to take away Pictures from Catholikes, to teare and burne them, which were kept but in priuate places: yea, their more feruent diſciples, cannot abide a Croſſe ſtanding by the High-waie-ſide, or in any, neuer ſo profaine a place, but either they beate and hale them downe, or moſt deſpitefullie deface them: bewraying indeed vnto all moderate men, their cankered ſtomaks againſt him that dyed on the Croſſe: who will one daye (when he pleaſeth) confounde them. But to couer this their malice, they caſte ouer it the mantle of zeale, ſaying that the Papiſtes make them their Gods, and that therefore they are to be abolished.

O men blinded with ſpite againſt true deuotion. We Catholikes are a thouſand times more zealous of the true honour of the liuing God, than any Proteſtants euer were or will be: And that ſmall reuerence which we yeelde vnto Images, is more different from the honour and obedience due vnto Almightie God, than the cope of heauen is diſtant from the center of the earth.

And that theſe hotter brethren may ſee what reaſon *M. P.* had to allowe of the ciuill and hiſtoricall vſe of Images: I thinke it expediente to note here, howe in the pureſt antiquitie, Images were made and reſpected.

That famous Image of our bleſſed Sauiour, which the woman cured of the bloudie flixe, * ſet vp in Braſſe at *Cæſarea Philippi*, vpon a Piller of ſtone, is not vnknowen vnto any that haue read the Eccleſiaſticall Hiſtorie of EVSEBIVS, *Lib. 7. cap.* 14. And howe God did approoue it by giuing vertue vnto an herbe when it did growe, to touch the hemme of that Picture, to cure all maner of diſeaſes. Which Image, EVSEBIVS him-

* Mat. 9.

himselfe did see standing vntill his dayes, which was 1300. yeares agoe, as he there testifyeth: as also, that he sawe diuers others, namely, of Saint PETER and PAVL.

This goodly stature being most memorable both for antiquitie of it, being made our Sauiour yet liuing, and for the myracles wrought by that herbe, growing at the foote of it, IVLIAN the Apostata for malice against our Sauiour, caused to bee broken downe, and set vppe his owne Image in the place of it: but his was presently with lightning and thunder from heauen consumed into ashes, and our Souiours, by the Christians carryed into their Church, as witnesseth ZOZOMENIVS.*

An other Picture of our Sauiours visage, hee himselfe is reported to haue sente vnto ABGARVS Prince of *Edessa*, as witnesseth METAPHASTES *In vita Constantini*, DAMASEN*, and EVAGRIVS,* who doeth in the same chapter rehearse a notable myracle, wrought by the same Image, to deliuer the Towne from the sacking of the Persians. And in his fift booke and eighteenth chapter, recordeth an other myracle done by the image of the blessed Virgin MARY in a Prison at Antioch.

* Lib. 5. hist. c. 20.

* Lib. 10. de imagi.

*Lib. 4. hist cap. 18.

The third Image representing our blessed Sauiour, is saide to haue bene made by NICODEMVS his secreet Disciple, which afterward was taken by the Iewes, and in despight of Christ, was crucifyed, and to their confusion, much blood issued out of it.

This historie is in the worke of S. ATHANASIVS that sound piller of the Church, intituled, *De passione imaginis*, and is either his, or some other very auncient and graue writer: For it is related in the seauenth generall counsell. *act.* 4.

That Saint LVKE the Euangell drewe the Picture of our blessed Ladie, is registred by *Theodorus Lector* 100. yeares agoe, * and *Metaphrastes*, *In vita Lucæ*, and *Nicephorus* *.

* Lib. 1. collectam.

* Li 14. hist. 1. 2

TERTVLLIAN, an author of the second hundreth yeare after Christ, hath left written, * that the Image of Christ in shape of a shephearde carrying a sheepe on his shoulders, was engrauen vpon the holy Chalices vsed in the Church. In the time of S. CHRYSOSTOME, they were so common, that they were carryed in rings, drawen on cuppes, paynted in Chambers. See THEODORET. *In histor. relig. in vita Simeonis Stelitæ. Aug. lib. 2. de cons. Euang. c.* 10. And the 7. Synod Act. 4.

* Lib. 2. de pudicitia.

This briefely of Images in generall: now a word or two of the signe of the Crosse, which our Protestants haue banished from all their followers: Neuertheless, it can not be denyed to haue bene in most frequent vse among the best Christians of the Primitiue Church.

TER-

*De corona militis. TERTVLLIAN hath these words, * At euerie going forward and returne, when wee dresse vs and pull on our shoes, when wee wash and sit downe at the lighting of Candels, and entring into our Chambers, finallie, when wee set our selues to any thing, wee make the signe of the Crosse one our fore-heads.

* Serm. 84 S. AMBROSE * exhorts vs to begin all our works with the signe of the Crosse.

* 118. in Ioan. S. AVGVSTINE, * What is that ensigne of Christ, which all men know, but the Crosse of CHRIST, the which signe, vnlesse it bee made on the fore-heads of the faithfull, yea, on the water by which they are regenerate, and on the Oyle and Chrisme, wherewith they are annoynted, and on the sacrifice wherewith they are nourished, not one of them are orderlie and dulie administred. Our Protestants then that haue neither holie Oyle, nor sacrifice to make the Crosse vpon, are in pittifull taking.

But heare also what some of the best Greeke Doctors doe saye of this same signe of the Crosse.

*Catech. 4. S. CIRILL * agreeth fullie with TERTVLLIAN, saying: Make this signe of the Crosse both eating and drinking, both sitting and and standing, and walking and speaking, in summe, at all times.

* De Spu. san. cap. 27 S. BASIL * accounteth this making the signe of the Crosse among some of the principall Traditions of the Apostles.

Hom. 6. in cap. 15. Ex. ORIGEN * yeeldeth one reason why we make this signe, affirming that feare and trembling doeth fall vpon the euill spirites, when they see the signe of the Crosse made with faith.

Orat. 1. in Iulian. S. GREGORY NAZ. * reporteth, that the wicked Apostata *Iulian*, being frighted with spirits, made the signe of the Crosse, which he had renounced, and yet it deliuered him from them.

S. CHRYSOSTOME most largely discourseth of the glorious vse of the Crosse *Orat quod Christus sit Deus*. See the place, among an hundred other commendations of it, he hath these wordes: That the heades of Kings are not so decked with their Diademes, as with the signe of the Crosse, and concludeth, that all men striue to passe other in taking to them this admirable Crosse, and that no man was ashamed of it, but esteemed them selues more beautified with that, than with manie Iewels, borders and chaynes, garnished with Pearle aud pretious stones.

Heu quantum mutamur ab ipsis: Alasse, what a pittifull change is this, that that which was of the best Christians reputed deere and holie, should now be accounted a poynt of superstition and plaine witchcraft.

By all which wee learne, that the best Christians both vsed alwaies and highlie esteemed of holy Images, euen from our Sauiours owne daies, and

God

God himselfe hath by diuine testimony of myracles recommended them vnto vs, not onely for the ciuill and historicall vses of them, but more to honor them whose pictures they were: for no man in his right wits can denie but that it is and hath alwaies bene reputed, as a great honour done to the deceased, to erect him an Image, to eternise the memorie of his noble acts: as also that it is a great incouragement to all beholders of such Pourtraits, to endeuour to imitate their glorious examples: The very sight of the Image of POLEMON, a most chaste and holy personage, mooued an vnchaste woman to change her life, as out of S. GREGORIE NAZ. is related.* * Synod. 7 act. 4.

Hauing so great testimonie for the auncient vse of Images, and such manifolde commodities, by the discreete and holy practize of them, hee must needes be furiously transported with blinde zeale, that makes warre against Crosses, and burnes holy pictures; as of late the Superintendent of *Hereford* did in the market place openly.

THE DIFFERENCE.

NOw to the poynts in controuersie, which are three, as *M. P.* deliuereth: The first is, in that the Church of Rome holdes it lawfull to make Images to resemble God; though not in respect of his diuine nature, yet in respect of some properties & actions: We contrarily saith M. P. hold it vnlawful to make Images any way to represet the true God. For the second commandement sayth plainelie, * *Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing in heauen, &c.* The Papists say that the commandement is meant of the Images of false Gods; but it must needes be vnderstood by the Image of the true Iehouah, and it forbids to resemble God, either in his nature, or in his properties and workes; for so sayeth the Roman Catechisme vpon the second Commandement. * Exod. 20.

ANSWERE.

This passeth all kinde of impudencie to quote the Roman Catechisme in defence of that opinion, which it doth of set purpose disproue. It teacheth indeed, that the verie nature and substance of God, which is, wholy spirituall, cannot be expressed and figured by corporall lineaments and colours, and alleadgeth the places produced by *M. P.* to proue that vnlawfull; yet by and by annexeth these words: *Let no man therefore thinke it to be against religion, and the Law of God, when any person of the most holy Trinitie is purtraited in such sort as they haue appeared, either in the Old or New Testament, &c.* But *let the Pastor teach, that not the nature of God, but*

certaine

certaine properties and actions appertaining to God, are represented in such Pictures. It the man be not past grace, he will suerly blush at such a toule error. His textes of Scripture are taken out of the same place of the Catechisme, and doe prooue onely, that Gods proper nature cannot nor may not be resembled in any corporall shape or likenesse.

Then *M. P.* returnes to confute the aunswere made him; that Idols are there onely prohibited, and sayeth that wee then confounde the first and seconde commandement. For in the first was forbidden, all false Gods which man frames vnto himselfe, by giuing his heart and the principall affections thereof vnto them. (Good) and in the second, (admitting it to be the second) s forbidden to drawe into any materiall likenesse, that Idoll which the heart had before framed vnto it selfe, and to giue it any bodelie worshippe: which is distinction good enough to make two seuerall commandements. Now the Roman Catechisme, following CLEMENT of *Alexandria*: *Lib. 6. stromat.* And S. AVGVSTINE *Quest.* 71. *super exod*, and *ep.* 119. *cap.* 11. and the Schoole-doctors in 3. *sent. distinct.* 37. doeth make two commandements of the Protestants last distinguishing, desiring thy neighbours wife, from coueting thy neighbours goodes, as they doe: *Thou shalt not commit adulterie*, from, *thou shalt not steale*; and make but one of the firste two, because the former doeth forbid inwarde, and the second outwarde Idolatrie: and the outwarde and inwarde actions: about the said object are not so distinct, as the desiring of so diuerse things, as a mans wife for leacherie, and his goods of couetousnesse: And yet besides, adde an other reason very probable, that the rewarde and punishment belonging alike to all the Commandements, cannot in good order be thrust into the middle of them, but must be placed either with the first or last, now comprehending the two former in one, the rewarde is annexed conueniently to the first; whereas, if you make them two, it is out of order, and without any good reason put after the second. This I say, not to condemne the other deuision, which many of the auncient writers follow: but to shew how little reason *M. P.* had to trust to that answere of his, that we should confounde the first and second, which hee saw the verie Catechisme cited by himselfe, doe make but one of both. But *M. P.* goeth on and sayeth, that our distinction betweene Image and Idoll (that an Image representeth a thing that is, but Idoll, a thing supposed to be, but is not) is false and against the auncient writers, who make it all one: Wee prooue the contrarie, First, by the authoritie of the ancient Doctors, ORIGEN * and THEODORET, * who in expresse wordes deliuer the same difference of Image and Idoll: which is taken out of S. PAVL, * saying that an Idoll is nothing in the world:

* Hom. 8. in exod.
Q. 38 in ex
* 1 Cor. 8.

that

that is, ſuch Idols as the Heathen take for their Gods, are nothing formallie, that is, though they bee great peeces of wood or ſtone materiallie; yet they repreſent a thing that is not, that is, ſuch a thing to bee a God, which is nothing leſſe. Let *M. P.* but quote one place in the whole Bible, where they are vſed both for one.

I will cite ſome-where, if you vſe the one for the other, you muſt offende all good Chriſtian eares; As where man is ſaide to be made after the Image of God, may you ſay after the Idoll of God? CHRIST is ſaide to be the Image of his Father; will you call him the Idoll of his Father? Surely hee cannot denie, but the ſeauenth generall Counſell holden about nine hundreth yeares paſt and gone, is ſo farre off from making Image and Idoll all one, that it doeth accurſe all them, who call the Image of CHRIST and his Saints, Idols.

But TERTVLLIAN* (ſayeth *M. P.*) affirmeth them to bee all one; not ſo neither: For hee maketh *Idolum* a diuinitie of *eibos*, which ſignifyeth a forme or ſimilitude: So that *Idolon*, is but a ſmall ſimilitude or ſlender Image, not ſo much for the quantitie, as for that it repreſenteth but darkely. * De Idolat.

EVSTATHIVS an excellent Greeke interpreter, vppon the elleuenth booke of HOMERS ODISSEA, deſcrybeth *Idolum* to ſignifye a vayne and vaniſhing Image, as the ſhaddowe of a man, a ghoſt, or phantaſticall Imagination. And ſo it cannot bee, that all profaine Authors vſe theſe two wordes indifferentlie, ſeeing both in proper ſignifycation, and by the declaration of the learned, there is greate difference betweene them.

But Saint STEPHEN calles the golden calfe an Idoll, ſo it was indeed: What is that to the purpoſe?

And S. HIEROM ſayeth, That Idols are the Images of dead-men (adde) that are taken for Gods: True, manie Idols bee Images: all ſuch as truely repreſente any perſon that was once liuing heere, but no Images bee Idols, vnleſſe it bee taken for a GOD: And ſo Idolles requires beſides the Image, that it bee made a God, or the Image of a falſe God.

Nowe to thoſe fewe authorities which *M. Perk.* cyteth in his fauour: To them of the counſell of ELIBERIS and EPIPHANIVS, which ſeeme to ſpeake againſt ſetting vppe of Images in Churches: I will anſwere in their place, to that out of LACTANTIVS *Lib. 2. inſtit cap. 19. Where Images are for Religion ſake, there is no Religion, the force lyeth in falſe tranſlation of Images for Idols*: Put, where Idols are for Religion, there is no Religion: But what, ſuppoſe hee ſpake againſt worſhipping

of

of Images in gemeral, it were not proper to this purpose, where we speake onely of making Images, and not of all sortes of Images neither, but of an Image onely to represent some properties or actions of God.

Cont.cell. lib.7. That out of ORIGNE is yet farre wyder; Wee *suffer not any to worshippe* IESVS *at Altars, Images or Temples, because it is written: Thou shalt haue none other Gods.* Here is nothing concerning the making of Gods Image; onely Christians are forbidden to goe vnto the heathen Temples, and there at their Altars or Idols to worshippe IESVS, who hath no affinitie nor can endure any fellowshippe with Idolaters.

Hauing confuted the Protestants arguments against the making Images, to represent some propertie or action of God; I nowe come vnto Catholike proofe of them. The first reason set downe by *M. P.* I reserue to the next poynt: the second is; God appeared in the formie of a man to *Genes.18 ABRAHAM* and to *Dan.9.* DANIEL, *Who saw the auncient of dayes sitting on a throne.* Nowe as God hath appeared, so may hee be purtraited and drawen: *M. P.* his answere is, not so, vnlesse it be expresselie commanded by God.

REPLY.

This first is flat against his owne second conclusion, where he holdeth it lawfull to present to the eye in Pictures, any histories of the Bible in priuate places, both the foresaide apparitions bee in the Olde testament, and therefore may be painted in priuate places, which cannot be truely done without you doe represent God in the same likenesse, as there hee appeared. And what reason leadeth in wordes to represent those actions of GOD, the same serueth to expresse them in liuelie colours: Not so sayeth *M. P.* because when God appeared in the forme of man, it was a signe of Gods presence, for that time onely, and for no longer: be it so, it might notwithstanding be recorded in writing, that the memorie of such majestie joyned with louing kindnesse might endure longer. And if it pleased God, that this short presence of his should be written to bee perpetuallie remembred, euen so the same might be ingrauen in brasse, to recommende it to vs so much the more effectuallie: For as the famous Poet doth by the light of nature sing:

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subiecta fidelibus.
Such worthie acts as by the eares are to the minde conueyde,
Do moue vs lesse then that which is by faithfull eye descryde.

This argument may bee confirmed by the pictures of Angels, of Ver-

Vertues, and other ſuch like of ſpirituall or accidentall nature: for if ſuch things as haue no bodelie proportion or ſhape, may notwithſtanding bee counterfeit and reſembled in ſome qualities, why may not ſome propertie or action of God be in like manner repreſented? That thou mayeſt (Reader) vnderſtande the better what wee meane, obſerue that pictures repreſent after three ſorts. Some expreſſe to the quick, the very ſhape, proportion and colour of the patterne; as the liuely picture of man, or of any ſuch corporall thing: others repreſent things as they did appeare and were acted, as if the Paynter ſhould expreſſe the meeting of God with ABRAHAM and his entertainement, he muſt then reſemble God in the ſame likeneſſe of a man in which he ſhewed himſelfe to ABRAHAM.

Thirdly, an Image of a ſpirituall thing, may be drawen not to reſemble the nature of it, but to leade our vnderſtanding by ſuch a ſimilitude, into ſome better knowledge of that thing: ſo are Angels paynted like goodly young men with wings; to teach vs that they be of an excellent pure nature, euer flouriſhing and moſt readie to diſpatch with all expedition any imployment to which God ſends them; and ſo may God the Father be pourtraited, as a goodly old graue man, ſitting in his throne of majeſtie, attended vppon by millions of Angels, (as he is deſcribed in *Dani. 9.*) to inſtruct vs how he is eternall, infinite, wiſe, and of moſt redoubtable majeſtie: In either of theſe two latter ſorts, we hold that God may be repreſented, and ſo in the ſeauenth generall Councell, the drawing of the Holie Ghoſt, in forme of a Doue, as he appeared, *Mat.* 3. is approoued.

The firſt poynt then being obtayned, that ſuch Images of God may be made; I come to the ſeconde: That all holie Pictures may bee placed in Churches; which I prooue by the argument that *M. P.* made for our firſt objection. In SALOMONS Temple were erected Cherubins, which were Images of Angels, on the Mercie ſeate, where God was worſhipped, and vppon the walles and verie doores of the ſame pictured. To this *M. P.* anſwereth, that they were erected by ſpeciall commandement from God, who preſcribeth the verie forme of them, and the place where they ſhould be ſet, and thereby MOSES had a warrant to make them, let them ſhewe the like warrant for their Images, if they can.

Secondly, (ſayth he) the Cherubs were placed in the moſt inward place of the Temple, & ſo were remooued from the ſight of the people, and the Cherubs without the vaile, though they were ſeene, yet were they not worſhipped.

REPLY.

This mans wits were gone a wool-gathering, when propoſing to him-

ſelfe the Cherubs erected in SALOMONS Temple: he anſwereth of the Cherubs made by MOSES 350. yeares before; a moſt groſſe ouer-ſight and a ſhameful ſhift: but ſuch as men deſperatly defending vntruths, muſt needes vſe: For if he had anſwered directly, he had not had a word to ſaye; for neither did God preſcribe the forme of them, nor giue any ſpeciall commandement to SALOMON, to make and erect any ſuch Cherubs, as he that pleaſeth to read the Chapter may ſee, & there they were placed not onely in the inwarde, but alſo in the outward parts of the Temple, vpon the walles and very doores, that they might be ſeene of all the people: which *M. P.* finding, flitted from thence, and did flie vnto an other, which becauſe it ſpake of Cherubs, he thought would ſerue to blinde his ſimple followers.

MOSES indeed had an expreſſe precept for the making of them, as he had for the Curteines and Curteine-rods, and euery particular belonging to the Tabernacle. But SALOMON without any ſpeciall commandement out of his high and holy wiſedome, vnderſtood that he might moſt lawfully and lawdably imitate that heauenly patterne of MOSES: And as the building was far more ſumptuous and ſtately: ſo in the number and quantie of pictures exceeded, which is a ſufficient inſtruction & warrant for all men after his daies to make and ſet Images in the Church. And this finallie *M. P.* ſeemes to graunt, when he ſayeth, that theſe Cherubs without the veyle, were there to be ſeene, but not to be worſhipped: ſo that wee haue gotten one ſtep further; that Images may not onely be made, but alſo be ſet vp in the Churches: which is fortifyed by the teſtimonie of TERTVLLIAN, in the place cited before: where he ſayeth, that our Sauiour was pictured vpon holy Chalices, which were vſed at the Altars: and of SOZOMENVS, who witneſſeth that our Sauiours Picture was taken into the Church.

[a] Epiſt. 49. S. GREGORY NAZ. [a] maketh mention of Images in the Church of *Dioceſarea*, trimmed vp by himſelfe.

[b] Orat. in Barlaam. Saint BASIL, [b] poynteth to that holy mans Picture, ſtanding in the Church.

[c] In vita Siluest. DAMASVS [c] ſhewes how CONSTANTINE in the Church of *S.* IOHN LATERAN, erected a ſiluer Image vnto our Sauiour.

[d] Ser. n. 19 de ſanct. S. CHRYSOSTOME *In dem. moſt. quod Chriſt. ſit Deus*: And S. AVG. [d] do teach, that the Croſſe was on the holie Tables, and vſed at all holy functions. And the reaſon why Images ſhould principallie be ſet in Churches, is verie pregnant. For where ſhould holy pictures of holy men be more properlie beſtowed, than in holie places: And the Church being a reſemblance of heauen (as S. PAVL teacheth, [e]) is moſt conuenently decked

[e] Heb. 9

vp

vp with Images: the representations of heauenlie creatures: that men entring into that holie place, may by the viewe and consideration of such a heauenly shewe, retire their mindes from worldly businesse, and lift them vp vnto the soueraigne monarch of both heauen and earth.

Now let vs come to those two objections of *M. P.* which seemes to bee against the erection of Images in Churches. The first is out of the Councell of ELIBERIS *cap.* 36. which commaundeth, that nothing should bee paynted on the walles of the Church, that was adored of the people.

ANSWERE.

That if the Councel speake of the Image of God (in which sense. *M. P.* cyteth it, and the word (*adored*) doeth insinuate) then it may bee saide, that the Councell inhibiteth that sort of Gods Images, which are made to expresse the diuine nature: If it be extended vnto all sorts of Images: I answere, that they were then forbidden to be drawen vpon the Church walles, but not to be set in Tables vpon the Altar, or in any other place. The reason is, because that Councell was holden in time of persecution, as appeareth by the twentie fiue Canon of it: and then, if the persecutors had found out the place of their assembly, as they often did: those pictures must needes either haue bee defaced by themselues, or left vnto the derision and despight of the Heathens; And pictures also paynted vpon such poore walles as they had then to their Churches, would either by the moysture of the walles, or other incommoditie, haue bene quickly disfigured: wherefore, to the greater honour of such sacred things, those graue Fathers thought it not meete to haue them drawen vpon the Church walles, there being manie more meete places for them in the Churches.

The second objection is out of a post-script of EPIPHANIVS letter, vnto IOHN PATRIARKE of Ierusalem, in which is written, as *M. P.* falsely reporteth: that it is against the authoritie of Scripture, to see the Pictures of Christ, or of any Saint to hang in the Church.

ANSWERE.

It is there only, to see the picture of a man. Now that he should meane of Christ or of some Saint is onely gathered, yet *M. P.* makes no bones to thrust them both into the Texte: euen so doe wee thinke that some olde enemie of Images added that postscript vnto EPIPHANIVS letter.

Our reasons are, because it hath no coherence with the former letter or stile. Againe, in the seauenth Councell, when all that could be found out of antiquitie, was cited against Images: no tidings there of this place, which if it had bene true, might haue bene one of the principall. Thirdly, in the same Councell, * other two places brought, as it were out of EPIPHANIVS workes, were found to be none of his: And for Images was alleadged, that EPIPHANIVS owne disciples, erected an Image to their master, and set it in the Church; which they would neuer haue done, if he had taught them to be against the Scripture so to doe.

* Act. 6.

M. P. obserues a speciall reason in EPIPHANIVS other counterfeit testimonie: That Images must not be suffered in the common house, because wee must carrie God in our mindes. To which we answere, that Images must be suffred in all places, that we may the better carrie God in our harts, being by the sight of them, both often put in minde of him, and much mooued to honour and loue him.

Now I come vnto a third poynt, which *M. P.* maketh the second of our difference: That Images may be not only made and set in Churches, but also worshipped.

M. P. holds the contrarie: and his principall ground is the second commandement; which containes, saith he, two parts. The first, forbids the making of Images to resemble God; the second, the worshipping of them or God in them, in these words: *Thou shalt not bow downe to them.*

ANSWERE.

If it bee onely forbidden to make the Image of God, and to adore it: then the making and worshipping of the Image of Christ, or of any other creature, is not there prohibited: And so this second commandement more than thrise alleadged, will not serue the turne against any other Image but God onely. And in plaine reason, according also to *M. P.* his owne confession, the Commandements of the first Table, touch only our duety towardes God, that wee giue him all his due honour, and doe not giue any parte thereof vnto any thing else whatsoeuer: Wherefore diuine and godlie worship is onely there spoken of, and not such worship as wee giue vnto any creature, or to the picture of it: And consequently, there is nothing there against the worshipping of our holy Images.

Obserue that there is a soueraigne worship due to God, as to the Creator and gouernor of all the world, and to giue this to any creature, is Idolatrie. An other honour by infinite degrees inferiour, yet absolute in it self, is ascribed vnto Angels, and men as creatures endued with reason, and made after the likenesse of God; and to exhibite this to whom it is due, is

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ciuilite and not Idolatrie. This honour may be deuided into two parts, because these creatures are like to God, aswell in their naturall powers and qualities, as in their supernatural: And that honour which is giuen to man or angel (in respect of any natural qualitie, may be called moral or ciuile; But that which is attributed vnto thē, in regard of their supernatural gifts may well be called religious and spirituall, becaufe it is due vnto them onely for their spiritual and religious qualities.

There is a third kind of worship, yet meaner then the other; which is a kinde of dependant and respectiue worship; as when a seruant is honoured or cheerished, not for his owne, but for his maisters sake. And this is that worship which wee allow vnto Images, which, for the Saints sake whom it doeth represent, we doe either reuerently regard, or take off our hat, or bow our knee vnto it. This third kinde of worshippe, being all wee allowe vnto Pictures, were he not that vnderstands it, more than halfe franticke, that should thinke it a great desparagement vnto the incomprehensible worship of God, that to one of his seruants pictures, I should yeeld some such pettie reuerence; or that God should forbid this in the fore-front of his ten Commandements? nothing lesse.

But let vs go on with *M. P.* his argument: His second is; the brasen Serpent was an Image of Christ crucifyed, appoynted by God: yet when the children of Israel burned incence vnto it, EZECHIAS brake it in peeces*. * 4. Reg. 18

ANSWERE.

So when Christians generally giue godly honour to Images, as those Israelites did to the Serpent, let them also be broken by their lawful superiour, if no better remedie may be founde: But as that very brasen Serpent duelie worshipped many hundreth yeares by the same people before they fell to Idolatrie (as witnesseth S. AVGVSTINE*), where hee reckoneth the brazen Serpents, among those signes which are worthie of religious worship) so good Christians, may worship all sorts of holy Pictures, so they thinke no God to dwell in them, nor put any trust in the Pictures, but vse them onely to sturre vp deuotion, to keepe their mindes from wandering after their domesticall affaires, and to conserue the memorie of Gods happie seruants. * Lib. 3. de trinit. c. 10.

Now to the third argument, which is iollie and worthie the wilde-witte of a madde-minister. CHRIST would not so much as bow his knee vnto the deuill, although he would haue giuen him the whole world for doing of it. Therefore we must not odore Images, true, if the Image were M. *Beza* ensigne, or of their maister the deuill, or of any of his hel-houndes.

M. P. His fourth reason: A man (sayeth he) may be worshipped with

ciuill honour; not with religions, which is whollie prescribed in the first Table, and yet the meanest man is a more excellent Image of God, than any paynted one.

ANSWER.

A man may be worshipped with religious honour, in respect of his supernatural gifts, aswell as with ciuill honour of his naturall properties, as hath bene before declared: and no other religious honor is either prescribed or proscribed in the first Table, then such only as is proper to God.

*3 Part. qu. 25. act. 3

But (saith he) THOMAS of *Watering* * holdes, that the Crucifixe is to be adored with the same honor that Christ is. Leauing THOMAS of *Watering* and of *Wapping* to them that deserue it: I answere to the place of Saint THOMAS of *Aquine*, that he speaketh (like a most learned Philosopher and diuine) very profoundly; that the Image may be considered in it self, and so he sayth, it is not to be worshipped at all: or as it doth conuey our mind vnto that which it doth represent: and so because there is but one & the same motion of our vnderstanding & wil towards Christ and the crucifixe: we do adore them both at once with the same act of adoration, but in a far different degree: for Christ we adore properly as the true God, but the crucifixe accidentally as a thing joyned with Christ. Euen as (saith he expounding himselfe) *art.* 4. when one doth his homage vnto the king, he worshippeth with all his purple garment, not that any worship is due to the robe, but the whole is giuen vnto the person, which cannot be seated from that which is so closely joyned to the person: Euen so the diuine person of Christ is properly adored, but improperly al things conceiued together with it; are said also by that deep doctor to be adored, *he that hath eare of hearing, let him heare*: for our purpose it sufficeth to know, that hee assignes very small worship to themselues.

Lastly *M. P.* sayeth, without quoting any place that *Augustine* & *Gregorie* in plaine tearms deny Images to be odored, and so do we too, taking adoring as they do for the worship that is proper to God.

Hauing now answered to all that *M. P.* objecteth against the worshipping of Images: let vs now examine the reasons, which he maketh in defence of it.

The first by him proposed is this Psalme 98. *Cast downe your selues before his footestoole*, which was the Arke: now if the Arke were to be worshipped, because it represented Gods foote-stoole, much more may the Image be worshipped. *M. P.* answereth, that the words must be englished thus, *Bow* at or before *the arke*, not to the arke, but to God before the Arke.

RE-

REPLY.

If it were ſo, yet muſt they admit that we muſt kneele, at or before Images, ſo we kneele to honour or pray to God: againſt which, ſome of their Preachers do cry like mad-men: but the *Hebrew* phraiſe carryeth, that wee muſt kneele to the arke, as they who be skilful in the language do know, & that the arke was worſhipped of the Iſraelites is otherwiſe very euident: for firſt none, but the high Prieſt might come into the place where it was: and it was carried before the campe with great ſolemnity * to ſearch out a reſting-place for the whole hoaſt. And when they were to fight againſt the *Philiſtins*, * they had great confidence in the preſence of the arke: and *cap.* 6. 50000. of the *Bethſamites* were ſlaine for ſeeing the arke; & **Oza* was by God ſmitten to death for touching the arke. Doth not all this conuince in what reuerence the arke was had, euen by Gods owne teſtimony?

* 1. Reg. 4 Cap. 6.

* 2. Reg. 2

To this may be added the authority of S. IEROM,* who doth teach that it was the more worſhipped for the Cherubins and pictures of angels that were erected at the ends of it: whereby he declareth that he thought Images worthy of religious worſhippe.

* Ep 17. Cap. 3.

To this we may joyne that of S. PAVL,* that IACOB by faith adored the top of his ſonne IOSEPHS rod: ſo doth the Greeke text of S. PVAL ſaye, as ERASMVS alſo tranſlateth it: The Proteſtants mangle the text pittifully, to auoyde the place: ſee the Annot. of *Rhemes* Teſtament.

* Heb. 11.

The ſecond reaſon is taken out of *Exodus* 3. where God ſaid to MOSES, *Put off thy ſhoes for the place where thou ſtandeſt is holy.* Now if places be hollie and to be reuerenced by reaſon of the preſence of Angels: why not, aſwell the Image that repreſenteth an angell or ſome Saints, which is equall to Angels: *M. P.* his anſwere rather confirmeth than ſolueth this argument: for he ſayeth, that the Ceremonie of putting off his ſhoes, was commanded to ſtrike MOSES with a religious reuerence; not of the place, but of the perſon there preſent, which was not God but an Angel, as the text there expreſſeth. * The place then being holy, required the reuerende reſpecte of putting off his ſhoes, and that reuerence done to the place; ſtroke MOSES with a religious reuerence of the Angell ſpeaking in the perſon of God: euen ſo holye pictures being firſte duely reuerenced, doe ſtrike men with a religious regarde of the Saint repreſented. To this, let vs annexe that dayes be truely called holie and worſhipped, as the firſt and laſt daies be truely called holy and worſhipfull, as the firſt and laſt daies of the feaſt of Eaſter be. * And the veſtments of Prieſts *, becauſe they are dedicated and employed to holie vſes: euen ſo Images which are made

* Exod. 3.

* Exod. 12. 16.

* Exod. 28. 2.

made in honour of God and his Saints, and erected to moove and teach vs to embrace heauenly courses.

The third reason proposed by *M. P.* in fauour of the Catholikes is: It is lawfull to kneele downe to a chaire of estate, in the absence of the king: Therefore much more to the Images of God and his Saints in heauen glorifyed, being absent from vs.

To this hee aunswereth, that it is but a ciuill worship to kneele to the chaire of estate, and that very commendable to shew our loyaltie vnto our Prince: But kneeling vnto the Images of Saints, is religious, and therefore not alike.

REPLY.

He propoſeth our argument to the haltes, or elſe this antwere had bene preuented. For thus runneth our reaſon: As the chaire of eſtate is to bee worſhipped with ciuill reuerence, in reſpect of the temporall Prince, whom it repreſenteth: euen ſo the Images of holy perſonages that raigne now in heauen, are to be worſhipped with a holy and religious kinde of curteſie: for as Temporall honour is due vnto a Temporall Prince, ſo religious and ſpirituall honour, is due vnto ſpirituall and moſt holie perſonages: And as a good ſubject teſtifyeth his loyaltie and good affection towards his Prince, by honouring his regall throne: So doeth a good Chriſtian giue teſtimonie of his dutiful, both eſtimation and deuotion toward thoſe heauenly creatures, by giuing honor vnto their Images. At leaſtwiſe, why do not the Proteſtants exhibit ciuill reuerence alwel vnto the repreſentations of Gods Saints, as to the ſhaddowes of the ſecular majeſtie? vnleſſe it be becauſe they are fallen out with the Saints of God, and are become adorers of ſinfull men.

M. P. makes a third poynt of difference, that we may not worſhip God in any ſuch Image, in which he hath appeared vnto men. In this we do not differ, vnleſſe he takes it otherwiſe then he deliuereth it. Thoſe Images we hold more reuerend than any others, as repreſentations neerer approching vnto the diuinitie, yet becauſe they do not expreſſe the deitie, God is not directly apprehended nor worſhipped in them, but onely by collection, as for example. The forme of a graue old man in DANIEL, doth not repreſent Gods perſon, but we gather by that ancient forme Gods eternity, wherby we ariſe to a meere perfect conceit of God, whom we adore: now other Images of Chriſt & his Saints, do carry our minds directly vpon their proper perſons, whome in their Images wee adore and worſhippe vnto their degrees. But wee worſhippe Images with farre meaner reuerence than any of the Saints, in regard onely, that they do repreſent ſuch perſonages, and

and do induce vs more to loue and honour them, and do ſtur vp our dulneſſe more often and ardently to honour God in the Saints, and the Saints in their degrees: as alſo to imitate their holy example as hath bin ſaid more than once, that all may vnderſtand how far off we are from giuing Gods honor vnto either Saint or Image. But this poynt of difference is made to bring in a common argument of theirs, to wit, that the worſhipping of the golden Calfe is condemned as flat Idolatrie:* & yet the Iſraelits worſhipped not the Calfe but God: The Calfe, to which we ſay, they did not worſhip the true God; the Calfe, but the god of the Egiptians, which was taken by them to haue the ſhape of a blacke Calfe, with white ſpots. See S. AVGST.* And therfore making the golde calfe to repreſent this falſe god, & attributing their deliuerance, vnto that ſuppoſed god, & not vnto the God of Iſrael, committed idolatrie, which the text prooueth moſt manifeſt, *theſe be thy gods that brought thee out of Egipt*. M.P. anſwereth, that the meaning is nothing elſe, but that the golden Calfe was a ſigne of the preſence of the true God: ſuch gloſſes without any authority of the auncient fathers is ridiculons, being againſt the plaine text: but ſayeth he, wee muſt not thinke them ſo madde, as to take a Calfe made with their eare-rings to be their God, no: but we may well thinke them ſo vngratefull vnto the true God their deliuerer, that they did aſcribe their deliuerance not to him, but vnto that God, which the *Aegiptians* ſerued, whoſe purtraiture was that Calfe.

* Exod. 32

* Lib. 18. de ciuit. c. 5

* 1. De nat deor.

Verſe 4.

But now before we end this queſtion, I muſt let you vnderſtand what worthy men they were that firſt began to wage battel againſt images: they were the Iewes in their *Talmud. Ord. 2. tract. 1. diſt. 2.* See *Synod. 7. act. 5.* A barbarous Perſian *Xerxes*, as witneſſeth NICEPHORVS *Lib. 16. c. 27.* Then *Mahomet* the great god of the Turks. *Alcoran ca. 15. & 17.* with ſuch like infidels ſorcerers, and the skumme of the earth.

See Card. BELLARMINE *de Imag. lib. 2. c. 6.*

I will with one or two teſtimonies of the auncienteſt Fathers, finiſh this controuerſie. LACTANT. *In car. de paſſ. Chriſt. Kneele downe and adore the venerable wood of the Croſſe.*

HIEROM, *in vita paula: She adored proſtrate before the Croſſe; as if ſhe had ſeene* CHRIST *hanging on it.*

BASIL *againſt Iulian* cited *act. 2. Synod. 7. I honor the hiſtorie of the Images, and do properlie worſhip them.*

Finally, in the 7. generall Councell holden 600 yeares paſt, they are condemned of hereſie, that deny the vſe and worſhipping of holy Images.

FINIS.